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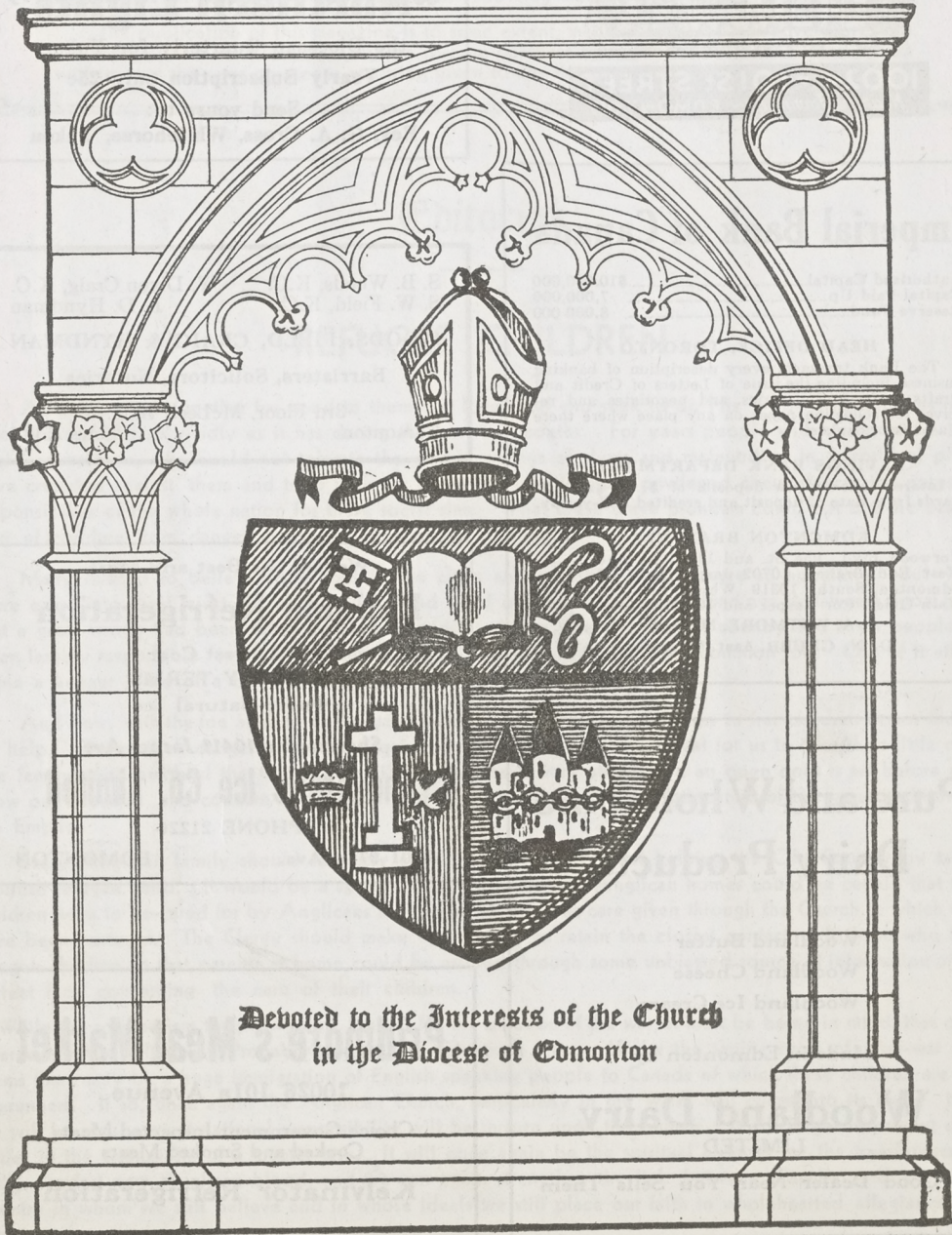
The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, JULY, 1940

No. 123



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in the Diocese of Edmonton

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Church Messenger---Diocese of Edmonton

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Editorial

REFUGEE CHILDREN

All things work together for good to them that love God and seek to do His Will. This truth has never been exemplified so vividly as it has during the past ten months. For years people with vision and a keen social conscience, who could not tolerate the glaring wrongs of slums and malnutrition in a world of plenty have crusaded against them and tried to bring home to those in more privileged circumstances the corporate responsibility of the whole nation for these social sins. What these brave pioneers could not do: the evacuation of children from danger areas, achieved almost overnight.

Many refused to believe conditions in the cities and industrial centres were so appalling. But when there came into their midst the children who had lived in these ghastly surroundings it dawned upon many that a great wrong had been tolerated in their midst. Again, the mingling of country and town people has been largely responsible for the unification of the spirit of Britain in fighting a common foe. Out of it all has come a keener sense of a common destiny.

And now, with the foe already at the gates of the dear Homeland she turns to her children across the sea for help. Out of their danger they send a quiet—an almost too quiet—appeal for us to take their little ones. The family spirit amongst the Commonwealth of Nations is very strong and an open door is set before us to show our affection and concern for the safety of their children and the continuance of the great traditions of the Empire.

Every Anglican family should seriously consider the possibility of helping the Old Country by taking a British refugee child. It would be a splendid thing if parents in Anglican homes could be certain that their children were to be cared for by Anglicans and the same religious care given through the Church in which they have been nurtured. The Clergy should make every effort to retain the closest contact with those who have refugee children so that parents at home could be assured through some unbiased source of information of the correct facts concerning the care of their children.

While the scheme is a temporary one, limited for the duration of the war, it must be borne in mind that quite a large number will stay. Probably parents will join them later. Under the terrific stress of after-war problems there may be a huge immigration of English speaking people to Canada of which these children are the forerunners. If so, once again the Anglican Church, particularly in the West, will come into its own. New life will be ours, a great national responsibility will be thrown upon the Church. It will forget its present difficulties in the enthusiasm of a greater task. It will once again be the spiritual channel for the transference of badly needed new Anglican blood, and we can again strengthen the link between Canada and the Old Country in whom we still believe and in whose ideals we still place our faith in wholehearted allegiance and affection.

The Page Pulpit

CO-WORKERS WITH GOD

It is just over a hundred years ago that Professor Morse showed his new invention to the Congress of the United States. They took six years to make up their minds about it before voting £6,000 to give to a trial. By that time, Morse had lost hope of anything being done. And when the news was brought to him, he was so delighted he promised the lady who brought it the first message over the wires. And he kept his promise. This was the message—the world's first telegram—just four words: "What hath God wrought!"

But God didn't do it alone. It was God and man in fruitful partnership together. "We are labourers together with God," as the Apostle Paul declared. Stradivari is said to have been conscious of this in the making of his celebrated violins. "God could not make Antonio Stradivari's violins without Antonio." It is one of the greatest glories and privileges of our human life that God has delegated to man His own creative power, and trusts us with it. And we are free in our use of it; free, even, to use against God's laws the powers that are His gift; though there can be but few illusions left today about the consequences that follow if we do. Clearly God does not suffer Himself permanently to be thwarted. He could not, and remain God. Indeed the universe is so ordered, that only in the use of the powers He has given us, for the purposes for which He made us, do men find joy and peace.

Nothing, therefore, can be more important than to fill the earth with the knowledge of God; that men may know who has made them and for what purpose, and may use the marvellous creative powers entrusted to them in those constructive tasks that enrich human life and build up all the diversities of human-kind into a real community. Man in conscious partnership with the living God, to do His will on earth as it is done in heaven, that is the aim to keep before us.

It was the aim of a man like Sir Ronald Ross, servant of the Empire, and still greater servant of humanity. He set himself, you remember, to discover the cause of malaria and its cure. And by his discovery he reduced the death roll from this dread disease to negligible proportions. The day he completed his research he wrote some lines which reveal the thoughts of his heart about it.

"This day relenting, God
Hath placed within my hand
A wondrous thing; and God
Be praised. At His command.

Seeking His secret seeds
With tears and toiling breath,
I find thy cunning seeds
O' million-murdering death.

I know this little thing
A myraid men will save:
O death where is thy sting?
Thy victory, O grave?"

But there are other cunning seeds of million-murdering death than those that he discovered; seeds that dwell not in men's bodies but in their souls; seeds which have produced the red harvest we are reaping today. We need a multitude of workers who will toil with a like faith and patience

to discover and destroy these deadly seeds, these dragon's teeth that come up fighting men. It is a task in which all of us can be co-workers with God.

This war will leave us a sadder but (pray God) a wiser world. There will be gigantic problems. We shall need "A programme of relief, reconstruction and spiritual succour beyond anything ever undertaken in history." It will need all the creative energies of man in every field of human endeavour. But what it will need most of all will be a common faith—a common understanding of what life is for, of the values to pursue and the ends at which to aim—and that means a common conviction about the nature of reality, about God and His will.

The Christian conviction is that Christ is a sheer necessity; that there is none other name given under heaven whereby we shall be saved; that He can do for us what no one else can do—show us God and reconcile us to Him. What a contribution to a new and better world we could make if we all saw this and believed it, and became co-workers with God through Jesus Christ! The contribution of each life counts for good if it is lived for God, and helps to the building of that new earth wherein dwell righteousness and peace.

Diocesan News

SUMMER SCHOOL

The Eighth Annual Summer School will commence on July 15th, at Kapsiwin Camp.

All preparations are now complete and there is every prospect of a successful and happy gathering.

It but remains for every W.A., every Sunday School and every Vestry to see the opportunity to provide the means for some potential leader in the parish to come and gain an insight into the life and work of the Church beyond the parish boundaries. We make this appeal to all the clergy to promote the interests of the Diocesan Summer School and try to have some one represent their parish.

Information can be obtained from The Ven. S. F. Tackaberry, M.A., B.D., 11717 93rd Street.

THIS MAGAZINE

A Word In Season

The Editor of THE CHURCH MESSENGER has deliberately refrained from using the pages of the magazine for the purpose of war propaganda. He has considered it his duty to write and publish only that which would edify the spiritual life and strengthen the faith of every reader. It has been his main concern to keep the message of the Christian Gospel constantly before those who read these pages and to present within the very circumscribed limits of this diocesan magazine an up-to-date moving picture of Diocesan Church life to the eyes of every faithful church member.

Like every other periodical it has received much criticism—some wise and some foolish. We have been asked at times to emulate methods that are now apparently current coin with magazine producers for stimulating the circulation of emotional reading and the prevention of thinking. There is

a great disadvantage in teaching through the eye. A picture gives a momentary impression—a vivid article produces a similar result on the imagination. With ill-trained minds and uneducated vision there it rests inflaming the emotions. Because of either lack of experience or inability to coordinate, the impression received can not be related to the contemporary scene and distorted views grip the mind. The vivid magazines of today are largely responsible for mass hysteria and herd reactions. People have stopped real thinking. This is a bold claim but the use of propaganda today substantiates it.

For this reason Church Messenger, while it would prefer to use much more attractive methods and cover much more ground, thinks its function is to appeal equally to the mind as to the heart and the eye, thereby hopes to move the will to "reasonable" support in the Cause it helps to promote.

We have not written of the war because in the first place we are not competent. In the second place we are concerned with another war—the war behind the war—the eternal conflict of Good and Evil. Our concern is to survey the defences and the equipment of the Church in its task of defeating the spiritual evil in our own battle zone. We have not hesitated to criticize nor to praise. We have tried to speak the truth. We believe that there is far too much sentimentality and too little realism in our church. We believe that challenging our so-called Anglican to put on the wedding garment of responsibility is of equal if not greater importance than going out after lost sheep—so-called. We have pleaded for a more definite, audible witness, and a plainer declaration of membership on the part of all Church believers. We have frankly no use for the carping criticism that large numbers of church people indulge in. We believe it is a time to drop silly prejudices and petty feuds and well nursed grievances and close our ranks for an assault on the tasks that face us. We also think that the Church should preach with greater conviction the truth as it is in Jesus and not according to some author or professor. We think the fact of sin, so horrible, and so evident, and the need of salvation so desperately urgent that only a Voice outside ourselves can help us. We believe the Church is timid and fearful—fearful of change, fearful of losing some of its precious skin in the fight. We would like to see it an army with banners instead of a first-aid society reviving the people in the pew. We believe there is one kind of Gospel of Reconciliation that must never be preached. We never knew Good could be reconciled to Evil. Neither did we understand that under-nourishment and unemployment and brothels in Edmonton were consistent with our conception of the Status Quo in which we complacently acquiesce.

Church Messenger has believed all along that the Anglican Church can still be a jewel in the crown of this fair country but it has also understood that the price of that pearl is Sacrifice, utter Surrender and Eternal Vigilance. In fact, unless we have more Anglicans willing to give all they have, devote all their energies, and deny themselves all allegiances but their allegiance to Jesus, Church Messenger thinks the Church will go under, to reappear a flickering light in the darkness of some concentration camp or perhaps to stand ashamedly by while our heritage is handed to another.

If there are Anglicans today who are content, satisfied and willing to see its Church forever struggling against mass indifference and mass defeatism we would say to them in Cromwell's words: "In God's name, go." We have no oil to spare

for a fifth wheel and no troops available to handle fifth columnists. This magazine believes that if every man would stand in his place about the camp and would jeopard his soul in the high places of the fight with the spirit of a Gideon no "blitzkrieg" of the enemy and no "sitzkrieg" of the remaining twenty-two thousand would stop us.

We hope this trumpet call has no uncertain sound.

BRITISH IMPERIALISM

The British people are facing one of the severest tests they have ever had to meet, and our future is entirely in the hands of God. Yet, at this particular moment of test, the House of Commons yesterday passed the Colonial Development Bill, which proposes to spend over £5,000,000 annually on encouraging the development of the subject races of the Empire. The principle of Trusteeship has now been accepted for the last twenty-five years, but this is the first time that it will place a heavy financial responsibility on the people of Britain.

As the "Times" states today: "It is an outstanding illustration of the true nature of British imperialism, that at a supreme crisis in the fortunes of the Mother Country, this legislation acknowledged without question the continuing duty to contribute from our own substance to the needs of the people whom we hold in trust. The contrast between that Trusteeship and the evil doctrine of Lebensraum could not be more glaring, and it is fully appreciated in the Colonies themselves. In every part of the Empire, the young men of their innumerable races have come forward in their thousands, not as serfs compelled to follow the banners of their over-lords, but as free men, eager to take their share in the defence of a heritage that they feel to be their own, and expect to enjoy ever more abundantly when the danger overhanging it has been averted. England's difficulty has been her subjects' opportunity, an opportunity not to throw off the yoke, but to show their understanding and appreciation of the system of widening freedom under which they live."

DIOCESAN MISSION FUND

The growing interest in the Diocesan Mission Fund was amply demonstrated at a tea held at the home of Mrs. W. H. Clark, on Tuesday, June 25th, when over \$100 was subscribed towards the Fund. A large number of church people from all over the city attended. Among the visitors were Miss Jessie Miller who is home on furlough from Gifu, Japan, and Miss Margaret Field, R.N., of Aklavik Hospital, Diocese of the Arctic. Present also were the Ven. S. F. Tackaberry, the Rev. Canon A. McD. Trendell of All Saints and the Rev. Canon G. P. Gower of Christ Church.

The response to this effort made by the Diocesan Board of the W.A. is all the more gratifying when one considers the enthusiasm and energy now being directed towards war charities and works of mercy. That church people should evince such a solid interest in the most urgent problem on the Home Front is evidence of spiritual wisdom and balanced perspective.

The attitude that the Church can be set aside for the more pressing problems of war has only half a truth in it and while it is natural to divert some energy and some funds to other channels no sincere churchman or churchwoman can subscribe for one moment to the point of view that would relegate the Church to the background. It must occupy an ever-increasing place in our thoughts. Canada

must remain Christian and only the Church can make it and keep it so.

We say without fear of contradiction that the contribution of the Anglican Church to the diffusion of Christian ideals and principles in our civic and social life is equal to that of any other church. There is no church in this land which has done more to cement the bonds of a common destiny within the Empire than our beloved Church. It must go on. Here within the diocese is a crisis. Men will have to be withdrawn from the mission field; missions will have to be closed; ministrations will have to be reduced, unless an adequate source of revenue is found to replace the marvellous generosity, now forcibly curtailed, that has overflowed to us from the shores of those little islands now fighting in a death battle with a determined and ferocious foe. May the whole Diocese rise as one man and defend its own spiritual frontiers in like manner.

SOCIAL SERVICE Small Beginnings

Last summer a new mission in the Onoway district of Edmonton Diocese was opened at the earnest request of an old couple, both faithful communicants. These two old people begged to have a service at their little shack whenever possible, and promised to gather their neighbours to it. They were as good as their word. So many had gathered for the first service that it had to be held outside the shack. Some of those present could not understand a word of the service, but they seemed nevertheless to catch the spirit of fellowship and prayer.

Now there is a regular weekly service conducted by a member of the Fellowship of the Maple Leaf, who gives simple instructions about the meaning of the Church and its worship. Once a month the priest travels fifty-five miles from his parish centre to bring the sacraments to the communicants in the district. The services are held in the largest house available.

The old couple who first asked for the services have now moved into Edmonton, where they live on the Old Age Pension. Before they got the pension, they were in desperate straits, sometimes almost without food and entirely without proper clothing. They were helped by the Diocesan Council for Social Service, and the old man has shown his gratitude by giving his services as a shoemaker freely, for repairing old boots and shoes that are sent to the Council for distribution to those in need. His wife spends much of her time knitting woollen clothes for the Council. A refreshing instance of true gratitude!

KINGSMEAD

By S. M. FREY

Some find God on the hilltop, on hoary, sun-tipped heights,
Some find Him in the valley, on starlit, silent nights,
Some pilgrim distant countries in search of their kingsmead,
And find Him in a manger as once the magi did.

Prostrate at wayside crosses, in lone hermits abode,
In temple, mosque, cathedral, the faithful worship God,
Or at the cross or altar in quiet convent walls,
Monastic sanctuaries and hushed old cloister halls.

Some feel in lofty music drawn near to God within,
And in deep joy reflected in eyes of friend and kin,

Or in the kiss of loved ones, the pressure of a hand,
In children's silver laughter, the love of some true friend.

Some find Him in the workshop, in duty well performed,
Some behind prison barriers where sinners are reformed,
In crowded common places and in the touch of men,
Or in a lonely churchyard, or out in storm-swept rain.

Some hold with firm conviction that God dwells ev'rywhere,
Yet oft in blind endeavour pass Jesus unaware,
In form of some poor brother, God incarnate in man,
Who veiled in lowly stature, is Christ, the Son of Man.

EDMONTON DIOCESAN COUNCIL A.Y.P.A.

A general survey of the year's activities brings to light the following facts.

Worship—Ten meetings of the committee looking after the Worship services and programs under the leadership first of Archie Bowker and later Betty Brown were held during the season. Clubs had guest speakers, a set of slides on "The Church of England," and one of the most inspiring gatherings of all was the Communion Preparation Service held at Christ Church, March 23rd, under the direction of Canon Barfoot of Winnipeg. The committee prepared and had printed a service to be used in the clubs for opening and closing meetings. Copies of this service are still available from Erol Gahan, Christ Church. On June 23rd, the A.Y.P.A. took an active part in a joint Worsnip service arranged by the Interdenominational Board at the Parliament Buildings. Betty Brown represented the Edmonton Diocesan Council. Rev. Trendell, All Saints' Cathedral, addressed the gathering.

Work and Edification—A most successful program for the year was put forth by the committee of vice-presidents of Work and Edification, under the able leadership of Norman Pickard. The topic chosen, "Youth in the World of Nations," was divided into four sub-topics, namely: 1. Causes of International Conflict; 2. What is Peace? 3. Problems of War, Church and Individual; 4. A World Community. These topics were presented to the clubs in several different manners, debates, open forums, discussions, speakers, plays, and the novel presentations added to the interest. A leadership training course was held which was led by Rev. Harding Priest. This proved both beneficial and interesting to all attending. Plans are being made for hospital visiting committees. The excursion to Kapasiwin on May 24th involved work in its highest sense.

Sports—Under the leadership of Stanley Bryant, vice-president of Sports, a softball league was formed with four teams entering—All Saints', Holy Trinity, Christ Church, and an amalgamated team of St. Mary's and St. Faith's. The winner of this league will enter the league sponsored by the Interdenominational Board of Young People. A swimming party at the South Side swimming pool will be held in the near future.

Dramatics—Since the Dramatic Festival in January, at which St. Faith's walked away with all the cups, dramatics has stepped into the background somewhat. However, working with the vice-presidents of Work and Edification and Socials

skits and plays of a simple nature have been put on. The Amsterdam Kit furnished ideas for these types of programs.

Extension—A letter was received from the Dominion Council thanking Garth Walker for his fine work in extending the work of the A.Y.P.A. to country branches. We join with them in thanking him and hope his trips in the near future will be as successful.

Socials—Many inter-club socials, sleighing parties, etc., have been enjoyed by the branches this season. Mim Pritchard, vice-president of socials, has worked hard to see that all clubs have a good time at their parties. Sponsored by the Council a concert was put on at the Armouries for the entertainment of soldiers stationed there. Throughout all programs, whether Worship, Work and Edification, Sports, Dramatics, or Socials, a spirit of fellowship prevails which makes each one feel glad that he or she is an A.Y.P.A. member.

The war is telling on our male membership. Boys from different branches are leaving every week to answer their country's call. We would like to wish the best of luck to Ernie Towne and Anthony Ross who left recently. We are proud of them all.

The Edmonton Council would like to extend congratulations to George Alexander and Marge Paterson, All Saints', who are about to set up their sail in the sea of matrimony. Smooth sailing.

The camp edition of the "Octopus" is underway and you may expect your copy before long.

Rural Deanery of Edmonton

HOLY TRINITY
CANON G. G. REYNOLDS

A Word From the Rector

The Rector wishes to thank Archdeacon Tackaberry, Canon Gower, and Rev. deV. A. Hunt for taking the services at Holy Trinity on Sunday, June 2nd, while he was down East on Committee Work.

Three matters are going to cause us to think and work:

1. The Home Mission Fund to replace the frozen sources of Britain.
2. The finding of homes for refugee children from Britain.
3. The Federal attempt to circumvent the Lord's Day Act.

Many people are glad that the holiday months are at hand. Thank you for all your hard work of the past ten months. We shall hope to find all the Church organizations in full swing after Labor Day. In the meantime, the Rector hopes you will enjoy the holiday months without forgetting God Who takes no holiday months in His care of us.

W.A.

Holy Trinity W.A. held the closing meeting of the season on June 11th, at which meeting the allocation of the funds took place.

Previous to the business part of the meeting, a Service of Admission was held in the church at which five members received their Membership Cards; this was followed by a Corporate Communion Service, with the Rector officiating.

We were very pleased to have with us at these

services our own W.A. missionary, Miss Jessie Miller, who is on furlough and is returning to Japan in August. Life Members of Holy Trinity W.A. are taking part in the Diocesan Tea which is being held on June 25th.

After a heavy rain in the night, the sun came out in the morning so our Garden Party which was held at the home of Mrs. T. W. Bull was a great success both socially and financially. Our next activity will be held at the home of Mrs. H. Wonnacott, and will be in the form of a bonfire and weiner roast. We hope every one will come along and make this a huge success.

Choir

On Thursday, June 20th, members of the Choir drove out to the home of Mr. and Mrs. W. B. Chamberlain, where a most enjoyable evening was spent. Community singing, games and contests made the evening pass all too quickly, and the choir wish to thank Mr. and Mrs. Chamberlain most heartily for helping make this a most pleasant evening.

The Choir are feeling quite proud of their organist and choirmaster, Mr. H. Wild, who has had the honour of being appointed Grand Organist of the Grand Lodge of Alberta, A.F. & A.M. Congratulations! Mr. Wild.

Miss Jessie Miller, a former choir member, who is visiting in the city, has been kept busy visiting old friends and making many new ones. Miss Miller will soon be returning to Japan to carry on her missionary work, and we join in wishing her continued success in her chosen work.

CHRIST CHURCH

THE REV. CANON G. P. GOWER

Throughout the month of June our congregations have been larger than for many years. It is good to think that our spiritual efforts are not confined to one National Day of Prayer and that there are those who are constantly seeking the Way of Penitence and Contrition to follow in that way more perfectly.

As a free people we have, generally speaking, allowed our liberty to degenerate into a gross do-as-you-please attitude and we have relaxed the vigilance that is necessary to maintain the highest ideals of life. The recent attempts to introduce an open Sunday under the pretext of raising money for war effort by theatre shows, the holding of so-called Garden Parties and Concerts on Sunday afternoons, all indicate that some people think far more of Expediency than Principle and regard Profit as of more importance than Purity of Ideals. No possible good can come of such "fifth column burrowings" under our spiritual foundations. For this reason I made a public protest and I was encouraged to find a large number of my congregation behind me. This war and the war behind the war—the eternal conflict of good and evil—can only be won by hard training, iron self-control and superhuman self-sacrifice. Let us not cease our mental fight.

We were pleased to have with us on June 2nd the Rev. W. deV. Angus Hunt who chanced to be in the city and also the Ven. S. F. Tackaberry who kindly took the evening service on that day.

Our service was broadcast over CJCA on June 16th and again on June 30th over CFRN. Both these services seemed to be greatly appreciated by our friends in the country and we wish to thank all who kindly wrote to say so.

We shall not be broadcasting again until Sept., when we hope to resume our usual schedule of services over the air.

Our **Annual Garden Fete** was splendidly arranged and great credit is due to every member of the committee who worked so hard and so well to present such a day of attraction and fun. The inclement weather spoiled the attendance but even so the function was well supported and the financial results justified the undertaking apart from any other consideration. The proceeds will be divided between Red Cross work and the Church needs. Gross receipts reached the total of \$206.00. We were very grateful to the Rev. Canon C. F. A. Clough, Hon. President of the Red Cross, for officially opening the Fete.

We wish to thank the Women's Guild for their help in arranging a luncheon for the clergy on the occasion of the Archbishop's visit. This was held in the parish hall and twenty-seven were present to meet his Grace and enjoy an hour's social intercourse.

The Guild also held a very successful tea at the home of Mrs. Hugh Nash. The tea was convened by Mrs. Parry and Mrs. Moore; Mrs. Turner was in charge of the work table and Mrs. Polley, the Home Cooking table.

The A.Y.P.A. spent a pleasant day at Kapasiwin on June 23rd. After Corporate Communion in Christ Church they went by car to the Camp and with the weather remaining fine carried through their programme of worship, rest and recreation.

Refugee Children—It is of the utmost importance that Anglican homes should be provided for Anglican children from England. Many parents will want their children to have the same spiritual background. Here is a chance to help your country, to build up your Church and to strengthen the bonds of affection and trust within the Empire.

I shall feel very definite responsibility for the spiritual care of refugee children and I hope foster parents will get in touch with me immediately they are aware of the desires of the parents.

ST. FAITH'S

THE REV. W. M. NAINBY

The Induction Service of the new Rector took place on Sunday morning, June 16th, when the Ven. Archdeacon S. F. Tackaberry officiated, conducting the incumbent to the Font, Prayer-Desk, Lectern, Pulpit and Altar in succession, after which he addressed the congregation. It was a most impressive service, and a large congregation attended.

The Vestry met for the usual monthly meeting in the rectory with a full attendance. Much business of the parish was considered, and it was decided that a lychgate be erected at the entrance to the church grounds. Mr. Pirie and Mr. Tout were asked to take charge of this work, and others volunteered assistance. The materials were to be donated.

The Men's Guild met in the hall under the chairmanship of Bro. Baker. The rector was admitted into the Guild, and Bro. Cole was made a Past President. This ceremony was conducted by Bro. Furby. The Guild undertook to look after certain repairs to the Church House. After refreshments an open forum of discussion took place.

Mr. Cline Thompson is to be our next President.

The Woman's Auxiliary sponsored the usual Summer Social Supper, and sale of candy, fancy-

work, etc., in the hall. The event was well patronized, realizing over \$100. The last meeting before the holidays was held June 19th, and took the form of a service of Intercession, with an address by the rector. Afterwards the members enjoyed a social hour in the hall.

The Junior W.A., under Mrs. Kemp, have been most active. A concert given by the members was well patronized. On Wednesday, June 26th, a party and prize-giving took place. Miss Hildred Thompson received a gift of appreciation from the J.W.A. for her services at the piano.

The Sunday Schools have now closed for the summer vacation. Picnics were held, the Primary School Picnic being under the direction of Mrs. Barrington, and the Junior Sunday School Picnic under Mr. Currey's direction. Our thanks to all who helped, especially the superintendents and teachers. The Junior S.S. especially wishes to thank Mr. Green for the use of his truck, and Mr. Hodges for ice cream, soft drinks, prizes, etc.

The Junior Choir also held a picnic at Borden Park, which was generously arranged by Miss Jackson and much enjoyed by all.

ST. PAUL'S, JASPER PLACE

On June 9th the Guides and Brownies of the 18th St. Paul's Company, had church parade. At this service their newly acquired Union Jack was dedicated to the company. The Divisional Commissioner, Mr. W. J. Dick, and District Commissioner, Mrs. Gillies, were present at the service. The address given to the girls on the meaning of the Guide promise and laws proved very inspiring to the older people present as well.

The Women's Auxiliary entertained at a garden party on the afternoon of June 20th at the home of Mrs. Tolchard, who very kindly lent her beautiful house and grounds for the occasion. Mrs. A. E. Elliott and Mrs. T. C. Griffiths received the guests and members of the W.A. assisted in serving. The Girls' branch had a candy sale and assisted with refreshments. The weather was glorious and the afternoon proved a very pleasant one.

On the evening of June 25th the congregation of St. Paul's held a farewell social at the parish hall in honor of Mr. and Mrs. T. C. Griffiths and their family who are leaving Edmonton; also for Miss Jean Young who is leaving to go in training. During the evening games were played and contests entered into. John Holmes sang two songs and also assisted with community singing. The members of the W.A. served refreshments, following which Rev. A. E. Elliott presented Mrs. Griffiths with a beautiful silver flower basket on behalf of the congregation. Mr. H. A. Shepperd presented farewell gifts to Miss Jean Young and to Lloyd Griffiths on behalf of the Sunday School. The evening was brought to a close by the singing of "Auld Lang Syne." The best wishes of the congregation to with the Griffiths to their new home at Lethbridge and to Miss Jean Young. They will all be greatly missed at St. Paul's.

The Girls' W.A. held a surprise party for Vera Griffiths at the home of Mrs. Dallamore, on June 22nd. Games were played during the evening and Mrs. Dallamore served refreshments. The girls presented Vera with a snapshot album, and it is hoped that the book and snapshots contained therein, taken at various hikes, will serve as a memento of their happy association together.

Baptism: Thomas Charles Jeans, June 16th, 1940.

Issues at Stake

VII. — CIVILIZATION AND BARBARISM

By Rev. Ebenezer Scott, M.A., B.D.

We may still follow the lead of Mr. Chamberlain, if not in his historic broadcast at the opening of the War, with its list of five "evil things" against which he called us to battle, in one of his later speeches. If Hitler should triumph, Mr. Chamberlain was reported to have said, "every fortress that had been built up by civilization upon the principles of Christianity would go down, and the world would relapse into that barbarism which, until a little while ago, we thought had been buried under centuries of progress."

We are indebted to Mr. Chamberlain, not only for mentioning another Issue at Stake, but for setting us on the right lines for discussing it. The issue is not sharply between civilization and barbarism, but between civilization "built upon the principles of Christianity", and barbarism,—between Christian civilization and barbarism.

Civilization is hard to define, and the word is consequently liable to great abuse, though that does not necessarily make the thing itself an unreal thing. Civilization is a thing which we feel, if we cannot define it. We distinguish it readily from barbarism, savagery, ignorance. There have been civilizations outside of Christianity altogether, and civilizations within Christian countries which have flourished without regard to the principles of Christianity. There were civilizations of the elder world,—the empires of Assyria and Babylon and Egypt. There was the ancient Aztec civilization in Mexico, which we can only call by a contradiction in terms, a barbaric civilization. There was the lovely civilization of Ancient Greece, which presents us with another contradiction, a civilization built on a foundation of slavery. There was the civilization of Imperial Rome, which gathered to itself all the power of this world, and which fell in the end under the heels of the barbarians whom it had despised. There was the glittering, artificial civilization of the French aristocracy before the Revolution, which did not lose its grace and chivalry even while its representatives were hurried out by an outraged and maddened people to the tumbril and the guillotine. There is our modern civilization, with the undoubted blessings which it has brought through scientific discovery and invention, and with all the vices and dangers which comfort and prosperity bring in their train.

There are probably some lessons to be learned from all these types of civilization. But there is a completeness in Christian civilization which all the others lack. Hitler has no doubt partly won his extraordinary sway over the German people by his success in the recovery of their material prosperity. He is now spurring them on to the fight with hopes of a huge worldly empire. We are witnessing another attempt to build up a one-sided civilization. It is a civilization which, with all its rigorous discipline, and all its pride of racial superiority, already has shewn signs of the rudest barbarism, as in the horrors of the concentration camps, the mad popular outbursts of the Jewish programs, the gullibility which swallows as gospel such tales as those of the Reichstag fire and the Munich beer-cellar, the shouts of savage enthusiasm which give their response to the hysterical shrieks of the tribal god, the Fuhrer.

The Germans seem to present us with the curious spectacle of an intellectual, but not an intelligent, people. This is not, as we have seen, their first offence against international civilization. They seem to have a fatality for placing themselves under leaders with a passion for tyranny and aggression. At present they are willingly (as we must suppose) enslaved under a system which is endeavouring to build its fortresses of national greatness on other foundations than those of Christian civilization. Personal freedom,

the freedom of the individual soul in its relations with its Maker and other human souls,—social freedom, the right of every man to order his own life, with all proper respect to the rights of his neighbours and to the common weal,—political freedom which, while requiring the citizen to render the state its due, ensures him the full exercise and enjoyment of his own God-given faculties and lawful possessions,—those principles, in the last resort, all find their sure guarantee in the principles of Christianity.

The hordes of barbarism are even now pouring over the boundaries of Christian civilization. But, though there may be a temporary Decline, there cannot be a Fall of the Empire of Heaven over earth. The tragedy is all the grimmer that this barbarism can only be met, as far as earthly means avail, by the counter barbarism of war,—just as criminal procedure has still to be taken against crime. But we come back once more to the grand Issue of God. We know that no onrush of moral barbarism can overthrow those fortresses that are built on the rock of Christ.



THE CHRISTIAN AND WAR

Never before, in the world's history, has the question of the attitude of the Church and of the individual Christian to war and its problems been so acute as at present.

It is essential that Christian people everywhere should face seriously this question, and also that the Church herself should be able to guide her people to a satisfactory answer, if possible.

With a view to helping to this end, the Joint Committee on Adult Religious Education of the Church of England in Canada has recommended that during the Season 1940-41, this subject should form the basis of discussion in Young People's and Adult Study Groups.

As a basis for such discussion, the Committee suggests the following War Time Discussion series, published by the S.C.M. Press, at 25 cents each, viz.:

1. The Message of the Bible in War Time—Richardson.
2. Spiritual Issues of the War—Thompson Elliott.
3. The Call of God in Time of War—Allen.
4. Praying in War Time—Cockin.
5. The Road to War and the Way Out—Chaput.

The leader of such groups will also find the following of considerable help, viz.:

1. The Christian News-Letter Books, published at 30 cents each:
 - (a) Europe in Travail—Middleton Murray.
 - (b) Education and Social Change—Clark.
 - (c) The Resurrection of Christendom—Oldham.
 - (d) The Message of the World Wide Church—Paton.
2. May God Defend the Right—Micklethorp. \$1.00
3. The Moral Issues of the War—Dean Matthews. .35 cents.
4. The Voice of the Churches (Pronouncements of representative leaders). .15 cents.
5. War, Pacifism and Peace—Corking. \$1.20.

Here is a splendid opportunity for Young People and Adults to come together for a brief period to consider this great problem, and it is hoped that many groups will take advantage of these suggestions.

Where groups are not possible, these books might well be recommended for private reading, or might be made the basis of a series of addresses on the subject.



RELIGIOUS FILMS

In common with the products of every other art, a film that possesses any real merit must represent a slice of life. It may be critical, appreciative, or descriptive, but if it is not about life it is dead. Accordingly, if religion is to be introduced into the films, it must enter in much the same way as it enters into life, not as an accessory or decoration, but as a permeating influence. In other words, a religious film need not depict worship or Sunday suits, but should be concerned primarily with the effects on active life of active religion. The champions of religious films hitherto have fallen into two grave errors. They have tried to limit the film converting the already converted in churches and church halls, and they have made their scripts in the form of a church sermon rather than in the form of a film scene. The sort of religion which the films can and ought to depict is honest and healthy human action supported by spiritual influences—joy and peace, courage, decision, and self-sacrifice, faith and hope and charity. Scenario writers do not have to shout the Ten Commandments from a property pulpit when they want to display a spiritual drama. All they need is to present a Christian alternative to the prevailing Glamour and Violence that in their different ways symbolize materialism.



DAY OF INTERCESSION

Word has been received from the east, from the west and from Ontario that on the Day of Intercessions there were continuous intercessions from early morning until late at night. In Trinity Church, Sydney Mines, N.S., they began at 6 a.m. and did not end until 10 p.m. At the Church of the Messiah, Toronto, some one was present from the eight o'clock Service until after the Evening Service.

"More things are wrought by prayer than this world dreams of".

Our Present Need

Meeting just after the National Day of Prayer, and impressed by the widespread response evoked by the appeal of His Majesty the King, the Committee on Evangelism of the General Synod takes the opportunity to make the following statement:

The maintenance of a Christian civilization, or the application of Christian principles in the lives of men and nations, is inseparable from an absolute loyalty and devotion to the Person of our Lord and Saviour Jesus Christ. There is therefore vital need of definite and authoritative teaching of the great Christian doctrines concerning God and man which are inherent in the claims we make for our Lord.

In the recent call to a National Day of Prayer the Church should discern a call to herself to 'repent and do the first works,' really to put 'first things first'. Repentance is not merely negative; it involves a positive turning more and more to God. This means that the Church, whose energies are given to so many good works, should more faithfully and consistently give herself to the supreme work of Prayer. For the clergy it will mean a new resolve to 'give ourselves continually to prayer, and to the ministry of the word,' with the petition 'Lord, teach us to pray;' that, in turn, they may teach and lead the people.

The recognition of the ultimate issues of the war, and generally of human affairs, as spiritual, and that our warfare is spiritual, demands a sustained spiritual effort. Prayer must be 'made without ceasing of the Church unto God.' In addition to normal public worship and special services, everywhere there should be open Churches and the people should be taught to use them habitually for private devotion.

Not only must we pray; we must also pray 'aright'. Prayer which is spasmodic, or at a moment of crisis, may easily be sub-Christian. Everywhere men must pray simply as Christians, with the mind of Christ and after the manner of Christ. Thus, Christian prayer does not seek to 'get God on our side', or to secure His aid in the fulfilment of *our* plans. In it we definitely 'side with God', and desire the accomplishment of His purpose. While we pray for victory and peace, let us do so with the clear determination that these boons, if granted, shall be used for the advancement of the Kingdom of God and not merely for our own security or self-interest. 'Means' and 'Ends' are often confused, and there is danger lest we even seek to 'use' God to serve us, instead of being wholly devoted to His service and conformed to His will. God and the divine will must always be our 'end'; only 'in His will is our peace.'



Words of Wisdom

W. B. Campbell

The mind is like the stomach. It is not how much you put into it that counts, but how much it digests.—*Albert Nock*.

I do not believe in a fate that falls on men however they act; but I do believe in a fate that falls on them unless they act.—*G. K. Chesterton*.

It is much easier to do and die, than it is to reason why.—*G. A. Studdert-Kennedy*.

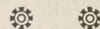
I have a cure for boredom that will never fail. It is made up of ten rules: Go out among people and perform one kind act, ten times.—*Carrie Chapman Catt*.

I am defeated, and know it, if I meet any human being from whom I find myself unable to learn anything.—*George Herbert Palmer*.

Napoleon once remarked (and he certainly knew what he was talking about): "The only conquests which are permanent, and leave no regrets, are our conquests over ourselves."

When I was a boy of 14, my father was so ignorant I could hardly stand to have the old man around. But when I got to be 21, I was astonished at how much the old man had learned in seven years.—*Mark Twain*.

This is the final test of a gentleman: His respect for those who can be of no possible service to him.—*William Lyon Phelps*.



WAR IS SYMPTOM

Horrible as war is, it is only a symptom of the real disease hidden beneath hatred, plunder, destruction, suffering, and death. It is with this disintegrating, destructive disease that we must come to grips, if ever the appalling present conditions are to be overcome, and peace established.

—*Bishop Maxon*.

Home Horizons



HIS SPACE has been given over for the interest, and, it is hoped, the mutual benefit of the women of the Church of England, and such others as may chance upon it. Here, we believe, we may have helpful talks and discussions on the activities and problems of everyday Canadian

home life, and trust that the discussions may be two-way. A composite opinion is surely worth more than an individual one, nearer to the whole truth; and the judgment of experience is usually thought-provoking.

Some years ago a newspaper woman had an interview with the editor of a publication of rural circulation, based entirely on the scope of the women's section. The editor was firmly convinced that the horizon of a woman's existence should be the walls of her home,—or perhaps the fence surrounding the kitchen garden and the chicken run! That viewpoint is perhaps obsolete now, but it is still doubtful if women, generally, do themselves always grasp the scope of their influence and of their responsibility. Had they done so fully, our present position might have been less terrible. And if they do not arouse themselves to their power of action in the unknown future, our state will surely be darker than it need have been.

Public Opinion

Kipling, who seems so often to say for us what we feel but cannot express, wrote "he feared neither God nor Man but only public opinion". There we have in a nutshell one striking scope for women's influence,—the moulding of decent public opinion. The effect of gossip, idle or malicious, we know; the results of deliberate subversive propaganda—fifth column as we have come to call it in its sabotage connection—have been shown tragically time after time of late. A determined effort to stir public consciousness, either among the few or many, to social wrongs, injustices and the like must bring results. The membership of the Woman's Auxiliary is an ideal channel for the dissemination of constructive propaganda.

Grasp Our Freedom

This is being written on a spring morning so sweet that one's throat grows full and tight with the beauty of it all. The leaves of the white birch have come out with a rush, and increase almost hourly with the long expected warmth. The fresh green grass is dotted with gold. Lilies of the valley are unfurling slowly

and deliberately, for they are in the chilly shade, and in a bed where they were not invited. May apples are hoisting their umbrellas. Some maple seedlings think they have squatters' rights in a flower bed. A clump of pure white trillium transplanted years ago by sympathetic "green fingers have lingered overtime, as appropriately, they were at their best on Trinity Sunday. The fine old pines are murmuring that soothing sigh that is music to most hearts.

It is all so lovely and yet much of it is very fleeting. By another week the pale mist in the distance among the young green, which is the blossoming plum and cherry will have vanished. The daffodils will have given way to handsome tulips, and the yellow violets to the periwinkles. Spring does not linger but rushes past, and we miss so much if we do not seize every possible moment to snatch morsels of each succeeding phase of June beauty. Had we not walked down the village street yesterday and today for the daily mail we would not have known that tight-fisted pink promises would be apple blossoms today in their first perfection. We count ourselves rich indeed because we have a gnarled old crab tree on our lawn, the victim of cruel marauders, but gathering all its strength for a belated picture.

Even a few minutes out of doors changes the course of the whole day, so if you are so fortunate as to live in the country, or, near a city park, ravine or open space do make a firm rule to go out for a short time, and preferably in the morning. The morning coffee drunk on the porch or lawn, or in the garden becomes a feast. We are free to do these things, so let us do them even at the expense of sterner calls, and at the same time renew our feeling of unutterable gratitude for the privileges that we still enjoy.

Homemaking and Housekeeping

Many persons have the mistaken idea that homemaking, woman's greatest vocation, is synonymous with housekeeping. Housekeeping is a distinctly important phase of homemaking, but merely a phase of the bigger work. The qualities of good housekeeping would seem to be the same as required in the realm of public admiration and good housekeepers should be—and we know many are—a power for good in the larger field.

Housekeeping in itself is rather a fascinating job. It has never-ending variety as opposed to the
(Continued page 15)



Comments Original and Otherwise

"Curate"

THEY TALK, TALK, TALK

Miss Mina Soga an African and one of the most distinguished speakers at the Madras Conference, and who was a member of the Madras delegation that visited Canada, when addressing a congregation in the United States, said that to people in the East worship meant a very great deal, but "Our Mother (America) is too busy to worship, so busy and full of things to say; it is necessary in meetings to have a wooden hammer to strike on the table. And when people of our Mother America start to worship they always begin: 'The Lord is in His holy temple; let all the earth keep silence before Him,' but they don't do it. They talk, talk, talk. We of Africa are not like that. We believe in worshipping not only with our hearts but with our bodies; we believe in putting ourselves down, because if we bow down we believe we get the spirit of humility. We may be primitive but we would like the people of our Mother America to be more uncomfortable when they worship, sometimes getting on their knees. Didn't our Lord get on His knees? If Jesus needed to humble Himself, how much more do we need to humble ourselves! We of Africa don't even say the name of God—we say 'The Great, Great.' So reverent are we when we think of Him."

THIS CIVIL MARRIAGE PROPOSAL

When the proposal that some provision should be made for marriages without any religious ceremony, was put before the Attorney General of Ontario, he expressed the opinion that it would be wiser not to make any change in the way suggested, and said that the number of persons who objected to a religious ceremony was so insignificant, that it did not warrant the change asked for.

Most people will I think agree with him.

Nevertheless there is a difficulty in a few cases, and the suggestion has been made by a newspaper correspondent, that inasmuch as the clergy act in a double capacity—as civil officials and ministers of religion—when officiating at a marriage, and as the Act authorizing them to marry, does not call for any religious ceremony, that when so desired, they should act only in the capacity of civil registrars, and legalize the marriage without any religious ceremony.

The suggestion is one that might well receive the consideration of the several religious communions.

While recognizing the difficulty that may arise in a few cases, it would hardly seem a wise solution to seek a change in the Act that would certainly lead to a substantial increase in the number of secular marriages performed. When we see the picture of a popular movie actor who died recently set out in the papers side by side with the "three romances of his life" you get some idea of what civil marriage can lead to. It is hardly a thing to be advocated by the Churches.

And here is another illustration. It is a clipping from a Montreal daily paper.

"Arizona communities and cities—with an eye on the \$200,000 annual business boasted by Yuma, Ariz., the 'Gretna Green of the West'—have started a wholesale marriage industry.

Wherever transcontinental highways traverse a small Arizona town, brightly lighted electric signs have sprung up, reading:

'Marriages in Ten Minutes'.

'License Issued and Knot Tied While U Wait'.

'Fast Service Guaranteed'."

It sounds rather ghastly, does it not?

ARE EPISCOPALIANS ALONE CHRISTIANS?

That is the heading of a full page advertisement in *The Witness*, a weekly Church paper published in Chicago.

Are Episcopalians Alone Christians?

Your answer would be an emphatic "No." Yet is it not true that few of us know much about the activities of the other churches? What are they doing—what are their leaders thinking?

We have been mulling over this and doing a bit of quiet work on it too and are now prepared to announce that in one issue each month we will present two pages devoted to A MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES. Each number will also present a feature article by some outstanding non-Episcopalian:

BISHOP FRANCIS MCCONNELL

HARRY EMERSON FOSDICK

JOHN C. BENNETT

SAMUEL CAVERT

REINHOLD NIEBUHR

E. STANLEY JONES

JAMES MYERS

HARRY F. WARD

That will give you an idea for a starter.

WHAT'S MORE: Arrangements have been made whereby this number will be sent each month to several thousand leaders of other churches . . . and we expect additional thousands in time.

Thus They Learn of Us—Thus We Learn of Them.

It may interest Church Messenger readers to know that this church paper is decidedly of the Anglo Catholic type. I cannot help wondering what would happen if the Editor of Church Messenger should undertake some similar publication.

A CHIP OFF THE OLD BLOCK

Cyprian Harwood, 14-year-old son of Admiral Sir Henry H. Harwood, commanding the cruiser detachment which drove the Admiral Graf Spee into Montevideo, was advised that his father had been made an Admiral and a Knight for his victory.

"Oh, dear!" he said to the head master at Avisford preparatory school, who gave him the news. "I wrote him a letter today, and addressed him as Commodore."

(Continued on page 13)

The Lore of the Month—July

By C. J. Jenkinson

July, originally the fifth month of the Roman year, was called Hey Monath by our Saxon ancestors, "because therein they usually mowed and made their hay harvest, and also Maed Monath from the meads being then in their bloom."

Many curious customs were formerly in vogue in connection with newly-mown hay.

At Old Weston, Huntingdonshire, a small plot of grass belonged to the parish clerk on condition that he mowed the grass immediately before Weston Feast at the beginning of July, and strewed the hay over the church floor. A similar custom prevailed at Glenfield, Leicestershire, where the church floor was covered with newly-mown hay on the first Sunday after July 5.

In the Middle Ages the discovery of a spring in a romantic situation was forthwith followed by its dedication to a saint, and its waters were endued by popular faith with powers more or less miraculous.

Whilst every county could boast of its holy well, that dedicated to St. Winifred at Holywell, in Flintshire, was by far the most renowned, and was visited by numerous pilgrims, particularly in the month of July. The young people of Bromfield, Cumberland, used to meet at this time of the year at their holy well and indulge in various rural sports. Indeed, this appears to have been a custom common to the whole county:

"The well of rocky Cumberland
Have each a saint or patron
Who holds an annual festival,
The joy of maid and matron."

Never, surely, has tradition played such a prank with the memory of any historic charac-

ter as with that of the great patriot St. Swithin, who is now remembered solely as the hero of a well-known saying concerning the weather:

"St. Swithin's Day, if thou dost rain,
For forty days it will remain.
St. Swithin's Day, if thou be fair,
For forty days 'twill rain nae mair."

In point of fact, St. Swithin stands almost alone amid the general gloom of that critical

period of our national story from the time of Egbert to that of Alfred. From the day of his appointment to the See of Winchester his hand can be traced in all affairs both of Church and State. After presiding over the see for eleven years with an influence over kings which practically gave him regal authority, the great prelate died on July 22, 862. By his own direction he was buried in a grave outside the cathedral, where the feet of passers-by might tread and the rain of heaven descend.

Afterwards, according to legend, the monks attempted to remove his bones to a more honourable place. Rain, however, fell so incessantly

for forty days that such a visitation was taken as a sign of St. Swithin's displeasure, and the project was abandoned.

This story, by the way, is not corroborated by historic record.

As a matter of fact, the very situation of his grave was entirely forgotten till 1771, when his bones were translated to a shrine in the cathedral on July 15.

How, then, did the popular notion arise? In all probability from some ancient belief regarding the prophetic character of the weather on some day about this time of the year. Similar beliefs are found in France.



And strewed the hay over the church floor.

Interesting News

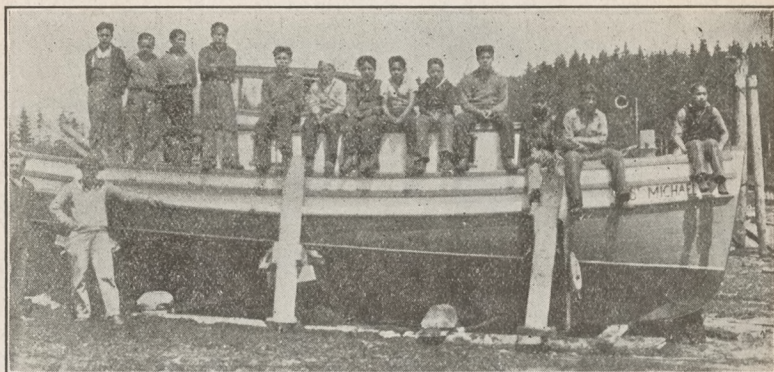
The Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, has returned to his field for the 45th consecutive season, after a short visit to the United States. He is the oldest active Bishop of the Episcopal Church, being now 84 years old. He was consecrated in November, 1895.

The Woman's Auxiliary of the U.S.A. has recently lengthened its cords by having added to its staff a very brilliant negro woman to act as "National Field Worker" among her own people in the southern states. Miss Fannie Pitt Gross in accepting her appointment by the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church, said "I believe that I can best serve my people by helping them to realize and accept the Christian way of life". Miss Gross has a Master's degree from Columbia University and has taken special training at the Union Theological Seminary.

A reassuring message has been received from Md. F. E. Anfield, principal of our Indian Residential School at Alert Bay, as follows:

"On March 11th there was a terrible fire in Alert Bay and, as much publicity was given to this in the press, it might be as well to say that the fire was nearly two miles away from the School, which was never in danger at any time. We are fortunate in having splendid fire fighting equipment at the school, and it was the lack of this equipment that made the fire at the other end of the settlement so disastrous, the damage done running close to \$30,000,000. Our men and the big boys, yes and some of the

ladies too, went down and helped with the bucket brigade, which was all that we really could do as our equipment is not movable. The bakery, dairy, Parson's general store, Lawson's and other homes were all completely de-



St. Michael's, Alert Bay, School boat which was built by the pupils.

stroyed; and only terrific efforts prevented the fire from sweeping the entire settlement out of existence.

Help Wanted in the Three Mission Fields of the Anglican Church

The Church of England in Canada is calling for volunteers to serve in her three foreign fields.

China needs an ordained man at once. The Rev. Wm. H. Simpson of Wycliffe College, Toronto, has already been accepted and expects to sail from Vancouver in August; but another ordained man is urgently needed to go with him, if possible.

For Japan, an ordained man will be needed in 1941; also a nurse for the New Life Sanatorium and a woman evangelist.

India, also urgently requires an ordained man and a woman medical worker.
—From Mrs. R. B. McEltheran.



St. Michael's School, Alert Bay, B.C., Diocese of Columbia.

A letter dated April 12th, just received from Rev. C. R. H. Wilkinson of Palampur, tells of very interesting meetings held in May at Lahore, Punjab. Mr. Wilkinson, himself, was sent as a special representative of our mission to this conference of the Punjab Christian Council. Dr. Maniharn, secretary of the National Christian Council of India and a member of the Post Madras team who visited Toronto in 1939, was one of the speakers. After the con-

(Continued on page 15)



JULY

1. Dominion Day.
2. Visitation of the Blessed Virgin Mary.
7. SEVENTH SUNDAY AFTER TRINITY.
14. EIGHTH SUNDAY AFTER TRINITY.
15. Swithun, Bishop of Winchester, 862.
20. Margaret, Virgin and Martyr, Antioch, 278.
21. NINTH SUNDAY AFTER TRINITY.
22. St. Mary Magdalene.
25. St. James, Apostle and Martyr.
26. St. Anne.
28. TENTH SUNDAY AFTER TRINITY.

THE POWER OF CHRIST MUST PREVAIL

Christ came to set up a Kingdom here on earth which was to be governed, not by physical force, but by moral and spiritual forces. When Pilate asked Him, "Art Thou the King of the Jews?" part of His answer was, "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence." If it were "not from hence", it must derive its power and authority from that other world from which He came, and to which He was about to return. He will lead us, if we will acknowledge Him as our King and allow Him to be our Leader and will bring us out of all this turmoil and confusion and disaster, into a new order of things where peace and goodwill and mutual service and helpfulness will prevail.



CHURCH OF ENGLAND IN CANADA

A choir of surpliced, full-blooded Indians, whose singing attracts white tourists to its place of worship during the summer months, is not only a distinctive feature of the Church of St. John the Baptist, Walpole Island, Ont., but also a living testimonial to the value of the work of the Church of England in Canada among the Indians of the Dominion.

At present, the missionary reports, the church, with a seating capacity of 200, has an average attendance of 100, some 80 boys and girls also being regular attendants at the Church of England Sunday school. The full total of Church of England adherents in the Island Reserve is given

as 740, including whites who are connected with the administration of the reserve.

Walpole Island, the report mentions, originally was settled by Chippewas, under the leadership of the famous chief Tecumseh. Later, a band of Pottowattamies managed to establish themselves on the island. Feuds between the two tribes arose and, though newcomers desired to accept Christianity, they declined to do so at the hands of the teachers of the Chippewas. The result was that the Methodist Church was invited to build a church for the Pottowattamies.

The resident missionary of the Anglican Church states that it is almost impossible to arrange a specified Sunday for baptismal services, since scarcely a week passes but what some Indian couple will arrive with a new baby which they insist must be baptized immediately.

He points also to the Indian's practical views on education. Few Indians desire that their children shall become professional men and women, and the teaching at their schools aims at producing carpenters, machinists and skilled labourers generally. An exception is that many of the girls enter the nursing profession, to which, says the report, they are especially suited.

This practical side of the Indian character, the report shows, calls upon the Church of England missionary to be much more than a spiritual guide. The Indian looks to him for advice on all business matters as well as on domestic affairs. He is also expected to bring about a reform of anything in Indian relations with the Dominion Government which the former may regard as unjust. In this last connection, the report asserts, the Church has been successful on many occasions.

—*Picton Times*.



LEAD ON

But Christ now sends His Spirit
With power from on high,
And e'en His feeblest servant
Shall feel His Presence nigh.
Rise up, ye sons of Zion,
No longer fear your foes!
He hath gone forth before you
Mighty as when He rose.

Lead on, O Christian Bishops!
Apostles called to be,
In the new age now dawning,
What visions do ye see?
Fear not to tell the people,
Sound forth a clarion call,
The people look for leaders,
Let not your strength be small.

Lead on, ye priests and prophets!
Prove to the full that grace,
Which Christ Himself has given,
That ye might show His face,
That so the people looking
May never fail to see
Some vision of His glory,
Some hope that sets them free.

—*F. W. Neve*.



One Communion and Fellowship

July

"Christ is made the sure foundation,

Christ the Head and Corner-Stone.

Chosen of the Lord and precious,

Binding all the Church in one,
Holy Zion's help forever,
And her confidence alone.

To this temple where we call Thee,
Come, O Lord of hosts, today;
With Thy wonted loving kindness
Hear Thy servants as they pray;
And Thy fullest benediction
Shed within its walls away."

—From the Latin in the Hymn Book.

"O Almighty God, King of all kings and Governor of all things, whose power no creature is able to resist; to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound all their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son, Jesus Christ our Lord. Amen." —Prayer Book.

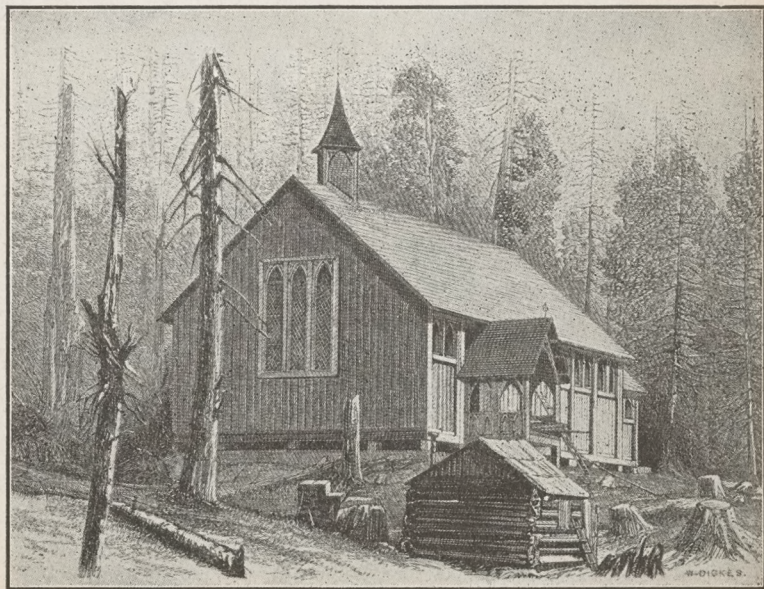
For forty days, before the shrouded Day of the Cross, and the glad glory of white Easter, we prepare ourselves for Lent, for the greatest of our Church feasts, but after Easter, we are liable to feel that it is somewhat of a slack time. Though Ascension and Whitsunday are remembered and their rites duly observed, yet there is the feeling that the great hours of our Church are past. We are in the world, and the heats of our Canadian summer are upon us. We have the holidays, when we should remember our God in His great out-of-doors. And July is the month when three nations remember their beginnings. Two are republics, and one a part of Britain's great Empire. Our neighbour and friend

among the nations, the mighty United States, observes with rejoicing, July the Fourth. France, our great ally, salutes with waving flags and thundering guns, July 14 when the Bastille fell and her republic was born. And Canada, youngest among the nations, keeps July the First as the day of her birth as a nation.

May God grant that we remember all these to our profit. We know how the Romans, makers of our calendar, gave the first six months to the glory of the gods, and the second six to national glory—the glory of great Rome. She was the great conqueror of the world and then she fell—fell through her pride and cruelties. The names of those second six months tell the sorrowful story of her decline and fall.

July is named for Julius Caesar, the first emperor. He was hardly to blame for the declining of Rome, for the people, were backsliding to their fall, and Julius, being only a mortal, could not save them. One great lesson of July is that changing our Government does not change us, and whenever we have a bad Government it means that our hearts are bad. We are not talking of foreign nations, or of the Dark Ages, let God judge them. Let us do right, trusting in God.

This month we continue the story of our Church in the North-west and beside the Pacific. This begins in 1578 when a small wooden sailing ship ran along the coast. She was the "Pelican" and her captain was Francis Drake. She had been fighting and plundering the Spanish cities in South America, and now was flying to find a North-west passage to escape to the Atlantic, and England. They were the first white men to see our Pacific coast with its magnificent



Later humble churches and more humble rectories were built.

forests, clothing the sides of the mountains and lifting their snow-capped peaks into the blue sky. Drake named the country New Albion and took possession of it for Queen Elizabeth and England. Then he entered a huge Bay, quite possibly Vancouver, for his ship was encrusted with barnacles, a plague in those days of wooden ships. These would slacken speed, and often speed was a matter of life and death to Drake and his men. So in this Bay they careened the ship and scraped her clean. Sunday came as they worked, and they had a Service; they had no building but for the first time our Pacific coast heard the old hymns and the liturgy. Then the Pelican was off to seek in vain the North-west passage. Then, greatly daring, she returned and defiantly dashed past the guns of her foes, and reached England safely.

It was many years before another white man saw that coast. It was two centuries. In 1778 Captain Cook on his way to discover Australia, saw the line of snow-capped mountains, and said to a midshipman, George Vancouver, "That must be Drake's New Albion." Cook, however, could not stay. He went on to the south seas, but the lad looking at the magnificent mountain range and the forests, vowed he would go there if ever he could. In 1793 he kept his word and charted the coast, exploring a little. That same year Alexander Mackenzie, the fur trader, came from old Canada by land and reached the Pacific. The coast Indians were much interested in Vancouver. He tried to establish friendly relations with them, but was at first hindered as the Indians watching a landing party from ambush, thought the rice which the sailors boiled was little maggots, and the molasses they poured over it to eat, was dried blood. This belief they held, till Vancouver's consistent fair dealing won

them even to eat food with his men when they became extremely fond of molasses, calling it "the Honey of Strange Bees". Vancouver while there doubtless held Church Services on Sundays, but we have no notice of them.

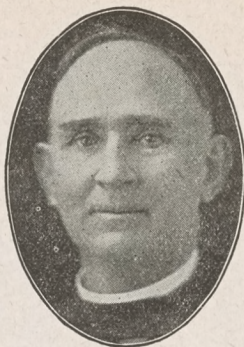
It was 1843, one March morning, the "Beaver", the first, and then the only steamer on the

Pacific, brought to Vancouver Island Factor James Douglas of the Hudson Bay Company, with fifteen men to found Fort Victoria, now our city Victoria. There was fear of the United States claiming the whole Pacific coast, so Canada hastened to build and settle there. Roman priests also started a Mission there. Our Church seemed a trifle slack at first. Douglas aided this R. C. Mission and as usual obeyed the Company's rules in keeping Sunday when he would close the store and read the Church Service to the men of the post. In 1849 Rev. J. Staines and his wife came out. He was the company's chaplain, with instructions to preach to the Indians in his spare time. Douglas had built a small church, where great Christ Church Cathedral now stands. In

1857 gold was found at Cariboo and miners flooded the country—British, Americans, Africans, men from everywhere, all drunk with the thought of gold. It is to the credit of Douglas that he kept law and moderate order through those wild years.

Then the Church came forward, not so much the Canadian Church as the Mother Church in England. The Baroness Burdett Coutts endowed the first Bishopric also providing for two Archdeacons. One of these was Archdeacon Collison, whose book "In the Wake of the War Canoe" gives a most interesting account of the work among the Haidas of Queen Charlotte Islands. For thirty-three years Bishop Hills, who was consecrated the first Bishop, worked hard in this large diocese, calling for missionaries of pioneer stamp. He saw the founding of Vancouver and its destruction by fire in 1871. This included the burning of St. James, its first church. The city and church were at once rebuilt. When Vancouver became the terminus of the C.P.R., people came out, at first lured by gold. The Okanagan Valley with its fruit growing was opened up. In 1879 his over-size diocese was divided. Caledonia being created under Bishop W. Ridley and that same year saw the beginning of New Westminster with Bishop A. W. Sillitoe. But Bishop Hills' hard work brought on bodily weakness, and in 1892 loss of health forced his resignation. In the little parish of Parham, in England, he spent his last years. "He was a man of wonderful energy. He had gifts of organization and unswerving faith that if a work is God's, in His own time, He will make it grow."

So all along that narrow railway line, from Montreal to Vancouver little villages sprang up to grow into towns and cities, and ever the



The Archbishop of New Westminster, the Archbishop of all British Columbia.



A stately Cathedral now stands in Victoria, B.C., the centre of the Diocese of British Columbia.

Church kept pace with the people. The ships that sailed from Vancouver to India, China and Japan, as well as to Australia and New Zealand meant work among the foreign sailors. A Chinese Mission was opened in 1892 and the Japanese mission the following year. Bishop Hills used to say that when he went to British Columbia, he was one of the two ordained ministers in that part of the country, but when he left he was one of seventy, for the Church in British Columbia was very active.



A 92nd ANNIVERSARY

Founded in 1848 by pioneers of Caledon and Albion townships, St. James' Church of England, Caledon East will mark its 92nd anniversary with special Services.

The Rev. H. B. Osler served the pioneer charge about the middle of the last century, riding on horseback between the charges of Caledon East and Lloydtown. A note in the Synod Offices of Toronto states that, up to 1837, such a hatred existed toward the Church of England in the Lloydtown district that it was hardly safe for its missionaries to approach the community. At the close of the Mackenzie rebellion there was great distress in the district and troops were stationed in the neighbourhood to maintain order. The Rev. Osler ministered to the militiamen, and then to the inhabitants.

The Services in both parishes antedated the founding of St. James for there was a log building at Caledon East in which the Rev. Osler held meetings and administered the sacrament, but in 1848 "Old St. James", as it was known to the farmers of the district, was built on a site north of the present village. It was a frame building, largely constructed by the parishioners, and occupied a site given by William Matthews. Matthews' son-in-law, Abel Scott, was choir-master of the church for 20 years and, though the church lacked an organ, the choristers made themselves heard in their efforts to support Scott's robust bass.

The present church was built 37 years ago by Joseph Proctor of Caledon East, and a rectory was placed on an adjoining lot in 1928. One of the distractions of worshippers whose prayer books were lighted first by candles, later by oil lamps and now by a modern electrical system, was the ticking of a big oil lamp, the gift of the Hon. Thomas White, which had a clockwork mechanism for regulating the production of its light. Both preachers and worshippers found it hard to concentrate on the Service when the mechanical lamp was in good voice.



EVEN THE CAT KNEW IT

S. D. Gordon states that a man got up to speak in a meeting near Providence, Rhode Island. He was a farmer, an old man. He had become a Christian late in life, and this evening was telling about his start. He had been a rough, bad man. He said that when he became a Christian even the cat knew that some change had taken place. That caught my ear. It had a genuine ring.

—*Men and Missions.*

Comments Original and Otherwise

(Continued from page 7)

A COUNTRY MINISTER

The following verses by John Alexander Fraser recently were published by the Montreal Star. They are worth preserving.

'Mong scattered folk by the seashore he spent
His quiet years, nor lusted for our praise;
Far more than tongue can say, his service meant,
As humble duties filled his passing days.
Years slipped unnoticed by and left him old;
Meantime he sowed a generation's heart;
Riches he had more lasting far than gold,
Treasures not bought or sold in any mart.
How close to Nature such a life as this!
Nor fame nor wealth nor honours did he ask;
He wanted not a better earthly bliss

Than that God leave him toiling at his task.
And though by him no worldly prize was won,
Beyond earth's loud stampede we hear, "Well Done!"

He wanted not a better earthly bliss than to minister to his scattered folk by the seashore. Would that we had many more of his kind.

ANGLICAN PILLARS

"Cleric" who writes weekly in the Montreal Star about Church matters, in his review of the year 1939 has this to say about some outstanding men in the Church of England.

"There are 'pillars' in the Established Churches of England and Scotland, well-built as in Solomon's temple and 'lily-work' beautifying their heads. Cosmo Gordon Lang has been Archbishop of Canterbury since 1928. He was baptized in the Auld Scottish Kirk where his father was a Moderator and visited the Assembly when his younger brother, Marshall, was in the chair. He is one of the best speakers in the House of Lords and when he took a trip to the East in 1931 he was the first Archbishop of Canterbury to enter the gates of Jerusalem since the Third Crusade, when Baldwin was there with Richard Coeur de Lion. William Temple was not born a 'pillar' but is like his name, a 'temple' in the variety of his talents and the grace of 'lily-work' thereon. He is the hardest man in England to put a label on, unless we are content to write —superman. If spared he will likely pass from York to Canterbury and look out of his oil-painting to the face of St. Augustine."

Dr. Winnington-Ingram, Bishop of London for 38 years, was in good conscience 'high' and 'low' and everything else that is right in the Church of Christ."

ORATING ABOUT PEACE

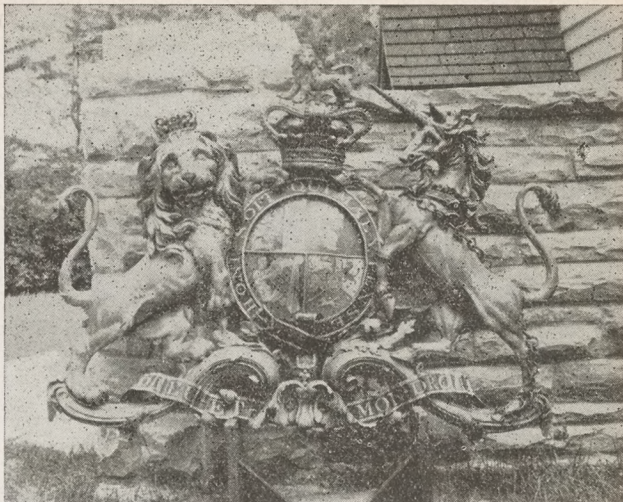
The editor of a daily paper gives it as his opinion that "Ministers of religion occupy time in the pulpit and on the air to orate about the kind of peace which should be the outcome of this war, when if Canadians do not awaken to the realities of the crisis that it upon them, they may have mighty little to say about the sort of peace that is coming—it may be written in Berlin, not in London."

A King's Gift

By George A. Fletcher

One hundred and fifty-four years ago the oldest non-Roman house of worship in Upper Canada was opened and dedicated to the glory of God as "His Majesty's Chapel of the Mohawks". The Chapel was the gift of the sovereign of Great Britain in fulfilment of a promise made to the Six Nations Indians because of their loyalty to the British crown. The Indians were comparatively new converts to the Christian religion when they were obliged to leave their ancestral homes and come to a new land. Yet Joseph Brant asked that His Majesty's Government should build them a chapel and establish a minister among them. This century and a half old chapel still stands, a symbol of the permanence of the spirit of God in an age that has witnessed many changes in the affairs of men.

Much of the art of weaving, the picturesque dress, and the meaningful tribal ritual of the Indians has been lost in the progress of European civilization. It is difficult to imagine the scene at the first dedication of the Mohawk Chapel but it must have been a magnificent ceremony. Captain Joseph Brant would be there and many lesser Indian Chiefs. Brant's bearing during his audience with George III. gives one the impression that there would be no lack of dignity and pomp. He did not kneel before the King Emperor but stood as an equal, a prince in his own right among his people. It would be a choice experience for present-day members of the Church if it were possible to have the scene at the opening of the Mohawk Chapel as a house of God reconstructed for them. To the Indians God was no spirit that moved you on certain days and special occasions. In Him they lived and moved and had their being. He was all around them and charged all their senses with His everpresence in the reality of nature, in growth and life and unceasing change. To the early Indians who saw the Father in Christ, the Church was a vital thing and the Communion was its life blood. Several of these people had volunteered to risk their lives by going back to their old country to repossess the Bible that had led them to faith and their tokens of worship at the Lord's Supper. They had buried them like a treasure hidden from the unsympathetic hands of the enemy to whom they knew their fight was lost. Think of these Indians, with this background of dignity and limitless spiritual capacity, coming to the opening of a chapel in which they were eager to reassemble in the spirit of God and you cannot escape a real thrill. Doubtless the pageantry of the day would be a beautiful accompaniment to the dedication ceremony, birch-bark canoes gliding to the shore from up



This coat of arms was photographed at the Chapel door after it was redecorated.

and down the mirrored Grand River, the passengers alighting in their colourful native costumes and the procession to the chapel door, the intricate wampum belts, the distinguishing headdress,—all this with the beauty of nature in the background. Yes, the reconstruction would be altogether delightful.

In the year 1649, when England was ruled by Oliver Cromwell and the "Ironsides", a charter was granted to The Company for the Propagation of the Gospel in New England and Parts Adjacent in North America, commonly called The New England Company. The New England Company became interested in missionary work among the Six Nations Indians and in 1827 sent out the Rev. Robert Lugg, who became the first chaplain of His Majesty's Chapel of the Mohawks. Four years later they built the Mohawk Institute, a missionary and residential school, and thereafter the chaplain for the Chapel was also to be principal of the Institute. For over a century this non-profit benevolent organization has cheerfully given a service of inestimable value to the Indian people. In 1935 the one hundred and fiftieth anniversary of the historic Chapel was celebrated. Sir Francis Floud, then British High Commissioner for Canada and a member of the court of the New England Company, came to Brantford to represent the Company on the anniversary it had done so much to make possible. He said he was proud to be a member of a Company of men whose long history had been one of service to their fellow men. The Mohawk Institute is a monument to their service and the Chapel is its holy of holies.

Early this year Thomas Foster, a former Mayor of Toronto, who has made a hobby of the preservation of historic churches, became interested in His Majesty's Chapel of the Mohawks. The Chapel was closed in May and through Mr. Foster's generosity the architect was able to make renovations that should ensure its preservation for many years. It is notable that no repair work was necessary in the interior of an edifice that had stood so long. This is explained by the fact that the very best lumber was used at a time when a large supply of excellent hard wood was still available. It would be impossible to replace the material and very difficult to excel the workmanship in the Chapel. A brick and stone foundation was put in to support the original twelve by twelve oaken joists. A new flagstone porch and walk enhances the approach. The burgundy rug, used for the civic reception stand during their Majesty's visit this year, adds to the appearance of the interior. On June 30th the Royal Coat of Arms was replaced in this one of the three royal chapels in Canada. It had been presented by the king when the Chapel was built. Completely carved from wood, it is unique in its design and no attempt to duplicate it has been successful. The improvements to the Chapel were dedicated by the Bishop of Huron in the presence of many descendants of the loyal Mohawks. The Indian children of the Mohawk Institute were there and it was a very fitting occasion for the dedication of an altar cross presented to the Chapel by Susan Hardie, an Indian lady who had given fifty years of her life to the education of the pupils of this historic Institution. Representative people of the church and state and civil life attended the impressive ceremony but it was above all a day for the first Americans.



INTERESTING NEWS

(Continued from page 9)

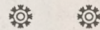
ference he accompanied Mr. Wilkinson back to Palampur where informal meetings were to be held in conjunction with the Summer School. The Bishop of Lahore was also to be present at Palampur to hold Confirmation Service on Sunday, May 19th.

Dr. G. B. Archer, well known in Canada as one of our M.S.C.C. missionaries in India for many years, and now holding the position of Medical Officer at the Purulia Leper Home, India, has sent us news of the death in Calcutta of one of England's most noted missionaries to that country, Mr. C. F. Andrews.

The Calcutta paper gives a full page to the account of the life and death of Mr. Andrews, and of the funeral Service which was taken by the Lord Bishop of Calcutta, Metropolitan of India, in St. Paul's Cathedral, Calcutta. Among those present at the funeral were, Mr. Rathindra Math Tagore, son of Dr. Rabindranath Tagore; and also a private secretary representing Mr. Gandhi.

Many tributes were paid to Mr. Andrews for whom memorial Services were held in various parts of India.

Dr. Rabindranath Tagore said, "Standing here at this temple, I take this occasion to make known my solemn conviction that the gift of Mr. Andrews' dedicated spirit in the cause of humanity will remain forever. Death cannot destroy, nor time take away the merit of his selfless sacrifice" and again, "This humanitarian spirit imbibed from Christ's religion of love, made him a true Christian. In no one man have I seen such triumph of Christianity. I was fortunate in having him for an intimate friend. There are many connected to us by duties of necessity whom we can replace, but this is an irreparable loss", and again, "That he loved India was the least part of his greatness. He was truly great because he loved humanity".



HOME HORIZONS

(Continued from page 6)

routine of office or factory, and housewives all over the Empire, one and all, should realize that they are among the Empire's fighting forces. Her weapons are thrift, conservation, increased food production and preservation, intelligent family feeding, along with consistent declaration of loyalty and faith in our ultimate victory. Her enemies are the selfish disloyal section of the commercial world, which does not want the products of her conservation to spoil excess profits, and the unthinking persons who repeat so-called scientific facts calculated to wipe the amateur contributor out of the question.

In the matter of intelligent feeding the war may be an indirect blessing. There is an ever-growing interest and knowledge of foods and food values, and so much is written and told of the natural and protective foods that it is fairly easy to acquire sufficient information to give the family the dietetic security which is their due. It is a good working rule to avoid white flour and white sugar as far as possible, using whole wheat and raw sugar, and to include in the daily diet fruit and vegetables, both raw and cooked. Such a diet with milk would nourish anyone. Recipes for dishes including the simple natural food products will be given next month.

Truly Happy Birds

Despite a continued spell of heavy rains and dull days the birds have been busy, and most articulately happy while engaged on the most important task in creation,—making of a home. We are told that during the last war the unconcern of some birds led them to nest, or to attempt to do so in the actual fighting zone, while other species were driven by fear to disappear completely. Birds in Canada this spring perhaps realize their blessings and are singing the louder in consequence. And it lightens the heavy heart for a moment to hear of someone who had sufficient thought for her feathered guest, who had established a nest in the front porch, as to prohibit the use of the front door until the blessed event has taken place.

One Hundred Years Ago

The Queen's Escape: The Bishop of Montreal and the Bishop of Toronto's Chaplains (the Rev. A. N. Bethune and the Rev. H. J. Grasett) sent circulars to the Reverend the Clergy signifying the desire of the Bishops that a Form of Thanksgiving for God's merciful preservation of the Queen from the atrocious and treasonable attempt against her sacred person on 10th June, 1840, be used in the churches. (The Church, 15th August, 1840.)

Chester, N.S.: The corner stone of St. Stephen's Church was laid on 25th June, 1840, with great ceremony, the Rev. Jas. Shreve, Rector. The resolution to erect the church was passed 6th January, 1836. In the box deposited in the corner stone were coins and No. 11 of Vol. 4 of the "Colonial Churchman". (The Church.)

Salmon Bay to Blanc Sablon, Labrador: The Rev. Edw. Cusack to Bishop Mountain, dated Gaspé Basin 27th October, 1840. I sailed from Sandy Beach 28th June arriving at Salmon Bay 3rd July, 1840, and preached at Mr. Garrett's. There were 40 Halifax schooners at anchor . . . almost all the adults of the place had been baptized by laymen . . . Proceeded to Bells Amour in a boat. Arrived at Bradore where I was kindly received by Mr. Jones, the proprietor of that seigniory, who sent me over to the Basin in a boat from the stern of which I addressed the crews of the forty schooners anchored in that place . . . were for the most part engaged in Sabbath-breaking . . . I officiated at Blanc Cablon, 30 out of 60 persons attending, the rest were employed in loading oil and turning fish. Mr. Saunders gave me a passage on his schooner to Forteau. Here I was guilty of an unintentional encroachment upon the Diocese of Newfoundland, but I was misinformed of the exact boundary. Held Service . . . 50 persons. On 23rd August embarked for Quebec. (Then follows a list of the settlers at Salmon Bay, Bon Esperance, Bay de Roch, Little Fishery, Bells Amour, Bradore, Blanc Sablon—109 in number.) Messrs De Quetteville bring out 300 men a year. It is said 1500 schooners fish and trade on the coast in the summer. Hence 15,000 are excluded from the opportunity of divine worship on the Sabbath day . . . Something ought to be done . . . If the Government would send down a stipendary magistrate to prevent the desecration of the Lord's Day, the Mission would soon prove to be both useful and interesting, for many hands on shore are deterred from attending by the fear of offending their masters. (S.P.G. Report, 1841.)

Quebec Ordination: On Sunday 21st June, 1840, the following were admitted to Deacon's Orders in the Cathedral by the Bishop of Montreal: David Bernard **Parnther**, Theol. student, from England, to go to a station in Megantic County. Wm. Bennet **Bond**, Theol. student, from Newfoundland, to occupy an itinerant charge

Russell-town Flats, Hemmingford, District of Montreal. Wm. Beauclerc **Robinson** to be a travelling missionary in Quebec District, including Grosse Isle Quarantine Station, and to be connected with the Quebec Missionary Association. The Rev. W. W. **Wait** arrived from England on this day and will reside at **Port Neuf** visiting **Bourg-Lewis** and Jacques Cartier River. (The Church.)

Montreal—Church Missionary Offerings: The quarterly Missionary Sermon in aid of the Soc. for Prop. the Gospel among Destitute Settlers in Montreal District was preached in Christ Church by Rev. Geo. Mackie. Contributions amounted to £44. During 1839 the collections after the six charity sermons preached in Christ Church for this and other Societies amounted to £215; and at the Sacramental and other collections £370 was raised in relieving the poor. (The Church, 27th June, 1840.)

Clergy Reserves Bill: What was described as the "Church Spoilation Bill" passed the Leg. Council 13 to 5, Dr. Strachan and the Hon. P. de Blaquiére opposing the bill. The reckless editor of the so-called "Christian Guardian", in making a coarse and virulent attack upon the Bishop of Toronto and charging him with disloyalty, deserves the contempt of every bad man and claims the pity and prayers of every good one. (The Church, 1st February, 1840.)

The Clergy Reserves Bill passed by the U.C. Provincial Legislature was arrested on 7th April, 1840, in the House of Lords, in spite of Lord Melbourne's opposition, by a vote of 57 to 40, in response to the Bishop of Exeter's demand that the disputed clauses of the bill be referred to the highest judicial tribunal. The Duke of Wellington supported the Bishop of Exeter. The Archbishop of Canterbury presented many petitions including those from the Protestant Clergy of U. C. and the S.P.G. praying Her Majesty to withhold her sanction from the Bill. The Convocation of the University of Oxford took similar action. ("The Church".)

Bishop Strachan's Suggestion — Clergy Reserves: The suggestion that the proceeds arising from the share of the Clergy Reserves, about to be allotted to the Church of England, be vested in trust in the Soc. for the Prop. of the Gospel in London, originated with the Bishop of Toronto, who opposed the alternative solution, because of the insecurity of their proposed investment in Provincial Funds. (The Church, 25th July, 1840.)

Clergy Reserves. Lord John Russell proposed that the proceeds of the sale of lands already sold (amounting to one quarter of the Clergy Reserves) be divided amongst the Church of England and the Church of Scotland, two-thirds of the money going to the former and one-third to the latter. He proposed that the remaining three-quarters of the Reserves be

divided into two parts, one-half going to these two churches, and the other half to be used for the purpose of religious worship and instruction.

The division of the part to go to these two churches to be in proportion of two to one. The only reason why the Church of Scotland was to receive less than the Church of England was because there were 40,000 members of that church in Canada, but 80,000 members of the Church of England in Canada.

He further proposed to guarantee the two amounts now paid to these churches respectively, £7700 and £1580, out of the funds of Great Britain, the funds of Canada being already burdened. (The Church, 6th July, 1840.)

S.P.G. Report, 1840: There is reason to rejoice that a fixed income of £7700 has been guaranteed and that the S.P.G. has been chosen as the channel through which this sum should be expended for the support of Public Worship and propagation of religious knowledge in U.C. (Messrs. Robert Peel and W. E. Gladstone wrote to Bishop Strachan concerning the Clergy Reserves Bill.)

Passing of the Bill: An Act to provide for the sale of the Clergy Reserves in the Province of Canada and for the Distribution of the Proceeds thereof (34 Victoria, cap. 78) was passed 7th August, 1840.

Removal to Toronto: With the present number is terminated the 3rd Vol. of "The Church" and it now becomes our duty to announce the removal of our printing establishment to Toronto from Cobourg. 27th June, 1840.

Loughboro', U.C.: On 18th May the foundation stone of a new stone church was laid in the village of Loughboro' by the lady of Wm. Holditch, Esq. (The Church.)

St. Catharines, U.C.: On Sunday after performing divine Service in the new church at St. Catharines, the Rev. Jas. Clarke was proceeding to the Harbour to officiate as usual in that place in the afternoon. The horse became unmanageable and upset the wagon. The Rev. gentleman was found bleeding profusely. He expired on Tuesday morning. (The Church, 25th July, 1840.)

Bishop Strachan's Tour (July 1840): 1st—at Tecumseth (Rev. F. L. Osler). He visits more than 20 townships . . . I consecrated the West Gwillimbury church and burial-ground. 29 confirmed. Irish emigrants.

8th—drove to Bowmanville (Rev. T. S. Kennedy), 15 confirmed.

9th—to Port Hope (Rev. J. Short).

10th—to First Cavan Church (Rev. S. Armour).

11th—to the Second Cavan Church which was consecrated as well as burial-ground.

12th—Peterborough (Rev. C. T. Wade), 31 confirmed. Stafford Kirkpatrick, barrister, has taken active interest in church.

14th—Cobourg (Rev. A. N. Bethune), 42 confirmed. I preached at all the missions once and sometimes twice (during this tour).

15th—to Carrying Place (Rev. J. Grier).

(S.P.G. Report, 1841.)

Diocese of Saskatchewan

The Bishop, the Right Rev. H. D. Martin, was appointed vice-chancellor of the University of Emmanuel College at Saskatoon, May 1st. The announcement was made at the annual Emmanuel convocation by the Right Rev. W. T. Hallam, Chancellor.

The Bishop was selected to the senate of the college, filling the position left vacant by the death of his predecessor, the Right Rev. W. Burd. Selection of a vice-chancellor was left to Dr. Hallam by the senate.

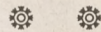
The Bishop has announced that he will hold a clergy conference from July 22nd to 26th. The conference will be taken by a team of four men, namely: Rev. Canon J. D. Paterson, L.Th., All Saints', Peterborough, Ontario; Rev. W. J. McDonald, St. George's, Hamilton; Rev. A. G. Emmett, L.Th., Orillia; Rev. E. R. Adye, All Saints', Whitby. A profitable time is looked forward to and much spiritual impetus will surely come of it. The four visitors will preach in various parishes in the Diocese on the Sundays before and after the conference, July 21 and 28.

The junior girls, under the direction of Mrs. R. R. Craven, held a cafeteria tea during the middle of May in the Church Hall at Big River in aid of the Children's Choir recently started at St. Mary's Church. The proceeds are to be used to purchase materials for surplices which the parents and the senior girls will make.

On May 13th Bishop Martin visited the Thunderchild Reserve where in the afternoon he consecrated the New St. James' Church, the Service being taken in both Cree and English. Archdeacon Paul met the Bishop at the west door and read the petition of Consecration, after which the Bishop consecrated and set apart the church for the worship of God.

After the consecration the Bishop proceeded with a confirmation Service at which twelve candidates were confirmed, seven from Thunderchild, one from Spruce Lake and four from Turtleford. The Rev. A. E. Render (Turtleford) presented all the candidates.

The church, St. James', will be known as the James Brown Memorial Church. Mrs. A. E. Brown, widow of the late James Brown, who has worked so long and faithfully on the Reserve and also to make this church an actuality, is to be congratulated on her ultimate success.



Diocese of Montreal

At the Cathedral, the Chapel of St. John of Jerusalem is nearly completed; it is a memorial to the late Col. Herbert Molson.

A screen has been erected in the Cathedral in memory of the late William S. Kerry.

A new aumbry for the Reserved Sacrament has been donated to the Church of the Advent, Westmount.

The corner stone of the new St. Peter's, Mount Royal, was laid by the Bishop.

Archdeacon Gower-Rees has accepted the call to become Dean of the Diocese of New Westminster, and will relinquish his charge as Rector of St. George's, Montreal, after the summer.

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ST. PETER'S

THE REV. P. A. RICKARD

The Senior Branch of the W.A. held their meeting on the evening of June 14th, in the parish hall. An invitation was extended to the Young Ladies' Evening Group and to other members of the church. A good representation of each branch was present. The meeting was of particular interest to all members, as Mrs. Robins was made a Life Membership of the W.A. by the members of the Senior Branch. The \$25.00 thus contributed goes to the "Diocesan Home Mission Fund." Mrs. Robins, who is a charter member of the St. Peter's W.A., graciously expressed her thanks and said that she hoped it would be a means of "pinning" her more firmly to the work of the W.A. and to the Church. At this meeting we welcomed two outstanding visitors—our Diocesan President, Mrs. Chamberlain, and Nurse Rundle from Aklavik Hospital, who was in Edmonton on her return journey to Aklavik. After a short business session, Miss Sewal conducted a questionnaire on "What Do You Know About the Order for Morning Prayer." This was followed by a social few minutes and refreshments.

The annual Sunday School Picnic was held at Victoria Park on Saturday, June 15th. This is always one of the most pleasant events of the year and we are pleased to report that more children than ever were present. The Boys' Bible Class was of great assistance in keeping things running smoothly.

On Wednesday, June 19th, Mr. Barnes entertained the choir and their friends at a garden party. There was a very good turn-out and everyone enjoyed themselves immensely.

The ladies of the parish entertained at a very successful Strawberry Social in the hall, on Friday evening, June 21st. A musical programme was much enjoyed. Those taking part were: Miss Enid Griffiths and Miss Gabrielle Hervieux in a delightful duet and solo numbers; Mr. Stewart Carson gave a humorous sketch; Miss Betty Harris, a piano solo; Master Howard King, a violin solo; Miss Mona Clegg, Mr. Jenkins and Mr. Ledgard delighted us with solo numbers. Mr. Chet Lamberton and Miss Joan Blackburn were the accompanists.

ST. MARY'S

THE REV. C. STOREY

During the spring season the grounds around the church have been effectively planted and a foundation shrubbery has been placed around the church building. This work has been done free of charge by congregation and friends and no liability has been incurred over the labour involved. All of the shrubs are now growing and some of them such as Lilac and Elder have produced blooms. While the weather was dry the Vicar and members of the congregation attended to the watering, this has enabled the shrubs and trees to obtain full advantage from the recent showery weather.

The church attendance on Sundays consistently maintains a high level, congregations of 75 to 90 being usual. The day of the call to prayer by His Majesty brought out 152 with others turning away because of no room. On that date each vestry, the centre aisle and the entrance porch were seated with chairs, in an attempt to meet the unusual situation.

The ordinary seating accommodation of the church is 95, including the choir and the time has arrived when the church authorities must attempt in some way to relieve the congestion. It is

apparent that the question requires to be dealt with. Since the garden flowers came in, the altar has been provided with seasonable varieties by individual gifts which are much appreciated.

During recent weeks the Sunday School has been making substantial progress, and the Senior pupils have been placed in a separate Bible class under the tuition of the Vicar.

All the church societies report progress. We believe that the great crisis in world affairs, and particularly that threatening the British Commonwealths, are surely but speedily turning the minds of our people toward the influence of prayer day by day. It is apparent that this force is uppermost in our public worship, rendering it more urgently sincere. Special intercession is made at church services for protection, guidance and success in our national, provincial and personal problems. In this connection the choir under the guidance of Mr. Jones has given the greatest assistance toward the development of congregational singing and community of worship which is very noticeable amongst our people. We are assured that this has been a deep personal help to many. Whether in psalms, chants or hymns, everyone is expected to take part.

The W.A. members held a very successful "June Tea" at the home of Mrs. Walter Campbell, on the afternoon of June 19th. The ladies who kindly poured tea were Mrs. W. B. Chamberlain and Mrs. Leonard Humphreys.

A Red Cross Group has been formed by the members of the W.A. with the hope of giving all possible assistance to the Red Cross. They have donated a pair of blankets.

The Junior W.A. held a "Ten-Cent Tea" at the home of their leader, Mrs. G. Galpin, on the afternoon of Friday, June 7th. The proceeds of this tea were given to the Diocesan Home Mission Fund. This affair brought to a close the activities until after the summer holidays.

St. Mary's A.Y.P.A. would like to wish Mr. Anthony S. Ross, who has joined the Royal Canadian Air Force, the best of luck. Its members attended in force at the C.N.R. Depot to wish him bon voyage.

At the soft ball game held last week, St. Mary's-St. Faith's team defeated Holy Trinity 16 to 11.

Also the best of luck is extended to Mr. D. Drabble who is leaving to join the Navy. The Branch wishes to thank Mr. Drabble for his splendid co-operation.

At the beginning of each summer month, the branch will have a hike.

Each member is looking forward to the summer camp held at Kapasiwin, on August 3, 4 and 5.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services: 8 a.m., 11 a.m., 7.30 p.m.

Week-day: Monday, Thursday, Saturday, Holy Communion, 7.30 a.m.; Wednesday, 10 a.m.

During the months of July and August there will be no meetings of the Sunday Schools and various organizations.

Mr. Harry Dodd has kindly offered to substitute at the organ while the choir is on vacation. I hope that all members of our congregation will be faithful and regular in attendance at church except when actually away on holiday. Surely now more than ever is the time to offer prayer and intercessions.

Secretaries' Notes

The Men's Guild—A meeting took place of the Men's Guild on June 11th and was very well attended. A unanimous welcome was accorded to a visitor, Mr. Kettle, from Onoway. The sick committee reported a clean slate. Bro. Russell undertook to instruct members as to methods of assisting the Red Cross and to superintend action in accumulating diverse spare material between now and September. It was arranged to decorate the basement hall at the earliest opportunity. It was decided that the Guild offer its services to the Vestry in providing a suitable Roll of Honour to be placed in the church. Special prayers were offered for His Majesty's Forces. Bro. Taylor, as usual, produced his special brand of tea during which the members discussed the war and planned a visit to the golf course.

Sr. Hilda's Guild—We had a jolly get-together after the usual meeting. Our guests were the Rector and Mrs. Matthews, Miss Matthews, Mrs. Gregory and Mr. J. Green. Two scrapbooks have been made and sent to the Royal Alexandra Hospital. We should be glad of a few more old Christmas cards for another book in the making.

Our two new members, Kathleen and Phyllis, are proving good workers on the brass. In fact we are all kept busy with our duties.

The Guild members had a picnic at Edmonton Beach and all had a wonderful time.

ST. MATTHEW'S MISSION

Sunday Services: 2nd and 4th Sundays, 9.15 a.m.
1st and 3rd Sundays, 7.30 p.m.

The Little Helpers held their Annual Rally on Thursday afternoon, June 6th. The Rector conducted the service in church. Mrs. Fishbourne, Diocesan Secretary, was present and spoke to the children in the hall. Mrs. Dykes, Little Helpers' Superintendent for the Mission, served tea to the gathering.

The W.A. presented Mrs. J. Whiting with a bouquet of carnations on her birthday. The Sunday School Picnic is to be held on July 6th at Borden Park. Miss P. Delany and Miss B. Barnes will be in charge, as Sister Dorothea is taking a well deserved holiday at the coast.

During the holidays the hall is to be redecorated and some repairs done to the church.

Miss Barnes had a little supper party for the choir. The W.A. has donated blankets to the Red Cross. Next meeting of the W.A., Sept. 5th.

ST. MICHAEL AND ALL ANGELS

The Sunday School Picnic was held on Saturday, June 22nd.

The Ladies' Circle provided a marvellous supper for the scholars and parents.

We have around 45 scholars now—meeting each Sunday afternoon, at 2.30.

There will be no Sunday School during July and August.

Two working parties have cleaned up the church grounds and the notice board has been repainted. The Guides will be going to camp at Cooking Lake. Services at 9.15 a.m., 1st and 3rd Sundays.

ASHMONT, RIFE, AND GRAND CENTRE

THE REV. W. DEV. ANGUS HUNT

For the first time in the history of the parish a Mothers' Camp has been organized. On the morning of the Nativity of St. John the Baptist four mothers, Mesdames Ashdown, Atkins, Smith and Woodlock, together with Miss Davies set out

in the Vicar's car, accompanied by a truck carrying a vast assortment of necessary equipment, and headed for Moose Lake in the Rife district. After sundry adventures due to flat tires, a hot and hungry party arrived at the lake where they were joined by Mrs. Charlton from Rife. Another Rife mother, Mrs. Ross, spent a happy day at the camp.

At the time of writing the weather is not being at all kind to the campers, but it takes a lot of rain to dampen the spirits of mothers on holiday. If the weather should clear the members of the Rife W.A. hope to hold a joint picnic with the Ashmont group at the lake.

The Ashmont W.A. held a successful sale of work and tea on June 19th in the parish hall. The tempting display of home cooking did not sell as well as the fancy aprons; but hungry campers are now making severe inroads into the unsold cookies! The sale and tea netted more than twenty dollars.

A Confirmation class has been started at Glendon. Although there will be no Confirmation services this year the preparation of candidates will continue. The Vicar will be glad to arrange classes for any candidates who wish to be prepared.

As a result of some months of visiting and teaching by the F.M.L. workers the congregations at Boyne and Duck Lakes have been much more encouraging of late. There are enough Anglican members and adherents in both these districts to form good congregations, but if the good work begun in these districts is to be continued the people must learn to accept more direct responsibility, both by attending the services and contributing to the necessary expenses of the workers.

Arrangements are being made to hold a Boys' and Girls' Camp during July and August. All boys and girls attending church services or classes are more than welcome at these camps. The boys go to camp from July 24th to the 31st; the Senior girls from August 2nd to the 9th, and the Junior girls from the 12th to the 19th. The boys and Senior girls will probably be located at Moose Lake.

A "vicarage" has appeared on the church grounds at Grand Centre; in other words a neat little bungalow to provide a residence for Mr. Baker. Owing to the dimensions of the "vicarage" Mr. Baker may well congratulate himself on being no "six-footer." The lumber for the vicarage which is to be is still at the planing mill. The mill has only recently opened up for its summer's work, so it may yet be a week or two before the finished lumber reaches Grand Centre.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

THE REV. N. BURGOMASTER

The Senior W.A. met at the home of Mrs. J. W. Robinson on June 6th, with eleven members and one visitor present. Voluntary contributions and travelling bag receipts added materially to the general fund, about \$8.00 being handed into the treasurer. Some of the members handed in Social Service work. Arrangements were made for holding a Strawberry Tea at the home of Mrs. Swinton, on June 12th. Around \$19.00 was realized at the tea. Mrs. Allan kindly donated the strawberries. During the month sick members were remembered.

The Junior W.A. met on May 30th, June 8th,

June 19th and June 23rd. After the third meeting of the month the Juniors weeded the path and pulled and hoed weeds around the lilacs and honeysuckle at the church. The last meeting took the form of a hike to the J. W. Robinson home where outdoor games and a basket picnic were enjoyed. Each Junior took a friend and a happy time was enjoyed.

A meeting of parents was held recently at the home of Mr. Sinclair for the purpose of re-organizing the Tofield Scout and Cub Groups.

A congregational meeting was held early in the month. Various reports were given, including the Sunday School, Little Helpers, Juniors, Senior W.A., Young People's and the financial statement of the Parish.

Rev. Burgomaster left for Grande Prairie on June 3rd for a month's vacation (the first in three years).

Sunday School and Bible Class continued as usual, and Mr. J. W. Robinson conducted Evensong each Sunday.

On June 12th at Grande Prairie Norah Mary Eager, daughter of Mr. and Mrs. Eager, of Grande Prairie, was united in Holy Matrimony to the Rev. Norman Burgomaster of this parish. We shall be glad to welcome them back to our parish.

ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

Some changes have been made in the schedule of services at country points through the parish. In future the service at Iron Creek will be conducted in the afternoon of the first Sunday of each month. Services at Rodino will be conducted on the second and fourth Sundays of each month.

Mr. Anderson is visiting Killam and Sedgewick for celebrations of the Holy Communion on Sunday, June 30th.

A number of friends were present from Metropolitan at the wedding of Muriel Grace Carter to William Rawluk, both of Jarrow. The wedding was held in St. Matthew's Church, on Wednesday, June 12th. We wish every happiness to Mr. and Mrs. Rawluk.

Members of St. Matthew's W.A. were guests of Mrs. A. Loades at tea, on the occasion of the regular June meeting of the branch.

We regret very much that the meeting arranged for the W.A.'s of the deanery for June 27th in Wainwright has had to be cancelled. A deanery meeting set for the same day has been cancelled.

A number of men are assisting in painting the parish hall. Already the first coat of paint has been applied. Shortly we expect to finish the work.

The infant son of Mr. and Mrs. Walter Lawes was baptised at a morning service in St. Matthew's Church, Sunday, June 16th.

ST. THOMAS', WAINWRIGHT

ST. MARY'S, IRMA

ST. MARGARET'S, BATTLE HEIGHTS

Slowly but surely the services at the out-side parts of the parish are getting into their stride. More and more are realizing that the prevailing conditions in the outlying parishes such as this one has, when there are only two services in the month, and then only in the summer months, and in a school-house, the real responsibility for spiritual growth and understanding depends upon the individuals themselves. Essentially speaking this is the case every-

where, but it is recognized more definitely here in parishes in the West. It no longer seems possible to have the church and its ministration right at the "doorstep" of many of our homes. Distances are too great and the facilities are too scanty to do this. What does all this mean? Is it to be described as just the "horrible conditions that prevail?" Or is to be taken as an opportunity for the layman, the the fathers and the mothers of our families to take more spiritual responsibility for the "higher" welfare of our children and our communities. The latter seems to be the leading that many people are seeing and beginning to cope with. Again, it is a case of "man's extremities are God's opportunities." These are thoughts that our people in the country parishes might well consider.

Within the deanery of Wainwright there was a considerable stir over the possibility of a Deanery W.A. within this territory. Dates were arranged for which proved too conflicting with other events and the proposed meeting for the 27th of June has had to be postponed until the fall, possibly the early part of September. The harvesting conditions will be considered in the arrangements for the date. This, too, may not be as unfortunate as it would appear, as such a gathering might well become a real primer to the winter's activities within the W.A.

The women of the Battle Height's W.A. are bravely carrying on, despite their small numbers. We would do well to remind ourselves that all good generally is planned for and carried out by the small groups of peoples. They, as it were, make the "balls" and the populous throw them. We believe the same of the W.A. at Battle Heights. For instance, as in the past, these ladies will plan out their annual picnic, which is always a success, and the community will do the rest.

The W.A. at Irma visited one of their country members for their regular monthly meeting. They met at the home of Mrs. Saunder, Sr., six miles from town. Again, lay-folk gathering together in the Name of Jesus, for fellowship, prayer and the business of their organization. Is this not an indication of the value of lay-leadership in spiritual matters. Our great need is for something akin to this among the men.

And last, but not least, is word from the Wainwright W.A. They rounded off the first part of their season's work by completing the bale asked from them. With the help from Irma and individual members, they were able to complete every item of their bale. In the face of the urgent needs that face everybody this is encouraging news. Good work, ladies!

The children, too, figure in the news. On Sunday, the 16th of June, the whole of the morning service at Wainwright was devoted to the children. And, it was inspiring. This took the place of the Sunday School. The Church Boys' League became a fully organized unit of the parish. Nine boys were received into the full membership of the C.B.L. having been welcomed into the club by the rector. Their officers were installed, and their shield was dedicated to the glory of God and the service of the club. On the 30th of the month three more boys will be received into membership, three will receive their badges, and the club will receive its charter. This follows the completion of the three months' probationary period. There are thoughts about the possibility of a camp for the boys. More news later on.

We welcome into the "flock of Christ's Church"

the following children: Carol May Cooper, Terrence Irvin Hore, Dean Gordon Carl, and Garth Lewis Taylor, who received the sacrament of Baptism.

Rural Deanery of Wetaskiwin

ST. MARY'S, PONOKA

THE REV. W. ELKIN

The W.A. held a tea and sale of home cooking on June 8th, with half of the proceeds going to the Red Cross blanket fund.

The members of the Sunday School enjoyed their annual picnic at Gull Lake recently. Races, swimming and softball provided the youngsters with plenty of fun and all enjoyed a hearty picnic supper before returning home.

The Vestry met on June 13th for their regular meeting, at the home of Mr. C. Healing.

The Rector would like to express his sincere thanks to the members of the congregation for the hearty welcome which has been afforded him since coming to the parish.

Marriage: June 24th—Amos Lincoln Sweet of Menaik to Frances Gertrude Lucas of Ponoka.

IMMANUEL, WETASKIWIN

THE REV. W. ELKIN

The W.A. met at the home of Mrs. Barnett on Tuesday, June 11th. It was decided to donate a pair of blankets to the Red Cross, and to hold a tea at the home of the president, Mrs. Montgomery, on June 15th. The latter proved quite successful, and a goodly sum was realized.

The regular Vestry meeting was held on June 12th at the home of Mr. Cole.

Following the evening service on Sunday, June 2nd, a social hour was held in the parish hall, when the congregation had the opportunity of welcoming the new rector, Rev. Wm. Elkin. Our thanks are extended to the W.A. for refreshments.

CAMROSE

On Sunday, 26th May, we joined in the Empire Day of Prayer. Many people came for the evening service, and the stillness was so deep that one could feel that realization of the need of an Almighty God was there in each heart and soul, were praying, not merely listening.

We had morning service on June 2nd, taken by Mr. Peake, of Sedgewick. We enjoyed his message very much.

W.A.: On Friday, 14th June, our Lawn Social at the rectory was held. The weather had been capricious, but decided in our favour—sunshine and no rain. The folks who came enjoyed an informal and happy time. We would like to thank Mrs. Wallis for lending us her kitchen to work in, and everyone who assisted in any way.

We had our last meeting in the country at the home of Mrs. T. Solfleet, and enjoyed it very much.

"To give and not to count the cost . . ." as the prayer says, is truly applicable to these days. Any other kind of giving is not a gift at all. And never

has there been such an opportunity for service in the highest sense of the word. We cannot help worrying, but when we do, we forget that our God is Omnipotent, and is working His purpose out of the seeming chaos—

"For right is right—since God is God,
And right the day must win;
To doubt would be disloyalty; to falter would
be sin."

Our times are in His hands, and even in the midst of our bewilderment, let us leave our cares at His feet, confident that He knows every step of the way.

Sunday School: Yesterday (23rd June) our Rector presented Bibles and Prayer and Hymn Books to the young people who had attended regularly and learned the lessons. Congratulations! The little people received lovely text cards to hang on the wall, and were delighted as only very small humans can be.

The Little Helpers' Rally was held on the rectory lawn on Saturday afternoon, June 22nd. Nine members attended, along with parents, but there were still many who were not able to be present. The children had a wonderful time, and enjoyed the lunch provided by their leader, Mrs. L. Murrant. Mite boxes were handed in, and the day was brought to a happy close when Mrs. Ness provided ice cream for the children.

ST. JOHN'S, SEDGEWICK

FRANK A. PEAKE

A meeting of St. John's Vestry was held recently and sanction given to the W.A. to proceed with their proposition to instal a furnace in the vicarage.

At the same meeting ways and means were discussed for placing the finances of the parish on a somewhat firmer basis. It was decided at length to invite the Archdeacon to come down and conduct a survey of the parish.

Our sincere gratitude is extended to Mr. W. J. Haynes who has presented to the church a set of music copies of the Revised Hymn Book for the use of the choir, thus making possible the introduction of the book in the near future. Small combined prayer and hymn books are being presented by members of the church for congregational use.

It is also our hope to redecorate the interior of the church, and possibly to make some minor structural alterations within the next month.

ST. GEORGE'S, KILLAM

The W.A. held its regular meeting at the home of Mrs. McEwan on June 5th, when Mr. Peake conducted a quiz contest on the Prayer Book. We regret to say that the results were not up to the "honours" standard, but then the ladies have been very busy making a quilt for the local branch of the Red Cross and perhaps quilting and Liturgics don't mix!

For the present, services of Intercession for Peace are being held in St. George's, each Friday morning. Owing to the small number of parishioners these gatherings are necessarily small but it is felt that they form an important part of our parochial life.

ALL SAINTS', LOUGHEED

The Empire Day of Prayer was observed on the day set and resulted in a record congregation which filled our small church. Since our parishioners are scattered over a large area (extending, we believe, into the Diocese of Calgary!) we are faced with all the consequent difficulties of organization. However, the services at Green Valley school have been suspended temporarily and the people there have agreed to come in to Lougheed. This means that a weekly service at All Saints' is possible, which is now held once a month each in the morning and evening, and twice in the afternoon, an arrangement which seems to be much appreciated by the people of the district.

ST. PETER'S, BROOKDALE

A Jumble Sale has been arranged for July 10th, to be held at the home of Mrs. F. Roberts; the proceeds to go towards paying off the debt on the church.

Holy Baptism: Mary Ellen Watts, at St. Stephen's, Edmonton; Victor David Dales, at St. John's, Onoway.

Confirmation: Gertrude Armitstead, Dora Taylor, Maggie Ledger, Frances Armitstead, Mary Watts, Violet Peterson, at St. Stephen's Church, Edmonton.

Rural Deanery of Pembina

ONOWAY

MISS ONIONS and MISS MACHIN

We would draw your attention to the fact that there is now a service in Onoway each Sunday morning at 11.15, and Sunday School will be at 10, except on the first Sunday in the month, when the Cubs, Brownies and Guides will parade at Church and the Junior Sunday School will meet in the parish hall at 11.15.

The services at all country points will continue as arranged.

Our men are being called to arms all over the Empire, and are responding with vigour; but through the call of military bugles, there surely should be heard the call of the Church to prayer. Are we hearing it? Are we answering it with a corresponding vigour?

I would call your attention to the following lines:

Through many a day of darkness,
Through many a scene of strife,
The faithful few fought bravely,
To guard the Nation's life.
Their Gospel of redemption,
Sin pardoned, man restored;
Was all in this enfolded
One Church, One Faith, One Lord.

And we, shall we be faithless?
Shall hearts fail, hands hang down?
Shall we evade the conflict,
And cast away our crown?
Not so in God's deep counsels
Some better thing is stored;
We will maintain unflinching,
One Church, One Faith, One Lord.

Surely a challenge which must reach the heart of every baptised Christian.

Our churches should be full every Sunday; but are they? I leave each one of you to answer that question for yourselves.

On May 29th six candidates were confirmed in St. Stephen's Church, Edmonton, by Archbishop Harding. It was a beautiful service, and we were grateful to the Rector for giving us the opportunity to share with St. Stephen's the inspiration and help given to us through the Archbishop's address.

EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

Work on the extension to the parish hall is now completed, with the exception of a little siding which will be put on this month. The stage is 24'x24', and equipped with eight circuits. The curtains were donated by the Intermediate Girls' Auxiliary, from the proceeds of their play. In connection with this work, the parish hall has been re-wired, and a new and modern lighting system installed.

This month, a very great improvement has been effected in the church. The floor has been scraped, sanded, varnished, and waxed. This was made possible by the W.A. and Mrs. Stanley Rear, who only only gave the varnish but did a good deal of the work of putting it on.

On May 14th, the parishioners assembled in the parish hall to pay a tribute of affection and appreciation to Mr. Tucker and Mr. Glover. Mr. Tucker has been People's Warden for 25 years, and Mr. Glover has been organist and choirmaster for 28 years. Such devoted service as this is deeply appreciated by the Church. Mr. Glover was presented with a recording of Tschaiakowsky's 6th Symphony, and Mr. Tucker with a fishing rod. Mrs. Tucker and Mrs. Glover were each presented with a beautiful bouquet, in recognition of their services. Mr. Hardacre acted as master of ceremonies, and Mr. Gregg made the presentation. We all had a very pleasant evening.

On the 19th, the men held a Garden Party on the rectory lawn; this was under the chairmanship of Mr. Peter Russell. The party was a huge success and a sum of \$85 was realized. This brings to \$130 the money to be used for building the choir vestry. We have to thank a great many people who contributed to the success of the afternoon. As the estimates for the vestry call for \$120, we are in a good position for this project.

On the 15th, the Little Helpers had their annual spring rally. There was a service at 3 p.m., then tea and games on the lawn. This was fairly well attended, and we had a very pleasant afternoon. The affair was arranged by Mrs. White.

Altogether this has been a very busy month and we are all looking forward to a rest in July and August. We wish our readers good health and happy holidays.

Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.
Rev. Canon S. F. Tackaberry, M.A., B.D.	11717 93 St.

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon A. McD. Trendell	10523 99th Ave.
Rev. L. D. Batchelor	10126 117th St.

Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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Christ Church

Rev. Canon G. P. Gower	12110 102nd Ave.
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St. Faith's

Rev. W. M. Nainby	11841 93rd St.
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St. Stephen's

Rev. J. C. Matthews	9537 109th Ave.
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St. Peter's

Rev. P. A. Rickard	10744 111th St.
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St. Mary's

Rev. C. Storey	11209 68th St.
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St. Luke's and St. John's

Rev. W. H. Hatfield	9014 85th Ave.
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St. Mark's

Rev. P. A. Rickard	10744 111th St.
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St. Paul's

Rev. D. Elliott
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Good Shepherd

Rev. C. Storey	11209 68th St.
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Rife

Rev. W. de V. A. Hunt
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Fort Saskatchewan

Rev. G. Schultz (Special License)
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Rev. W. Edmonds	11146 91st Ave.
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RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean,	Vermilion.
Rev. L. A. Bralant	Manville
Rev. J. Dicker	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin	Vegreville.
Rev. R. S. Faulks	Clandonald.

RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis	Camrose.
Rev. W. Elkin	Ponoka.
Rev. A. Elliott	Leduc.
Rev. W. Elkin	Provost.
Rev. P. J. Disney	Hardisty.
Mr. Peake	Sedgewick.
Rev. Geo. Mackey	Breton District

RURAL DEANERY OF PEMBINA:

Rev. Canon G. McComas	Jasper.
Rev. C. Clarke	Mayerthorpe.
Rev. C. E. F. Wolff	Barrhead.
Rev. T. J. Matthews	Edson.
Rev. Colin Cuttall	Wabamun.
Rev. N. J. Godkin	Cadomin.

RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean	Viking.
Rev. R. Boas	Wainwright.
Rev. A. Court	Edgerton.

Superannuated

Rev. A. Murphy	11011 88th Ave.
Rev. A. Love	Roslyn Court.

SISTERS OF ST. JOHN THE DIVINE

11714 92nd Street, Edmonton

Sister Isabel	Sister Mary Beatrice	Sister Lillas
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LADY WORKERS

Miss L. Camp, Sunday School by Post	9906 104th St., Phone 24051
Miss A. Ayling	Drayton Valley.
Miss E. Higgs	Drayton Valley.
Miss O. Davies	Drayton Valley.
Miss B. Onions	Onoway.
Miss N. Machin	Onoway.
Miss C. Bee	Onoway.